Church Management

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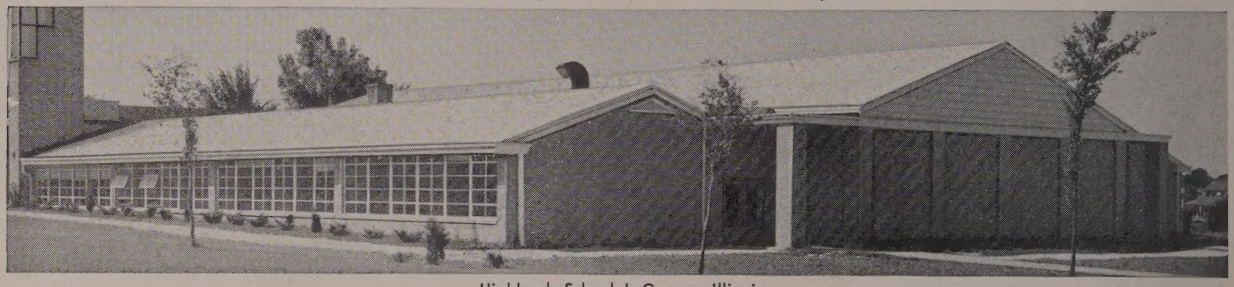
February 1959

First Presbyterian Church

Maywood, Illinois

Volume XXXV Number 5

Above, convent and chapel, St. Mary's Mission House, Techny, Illinois



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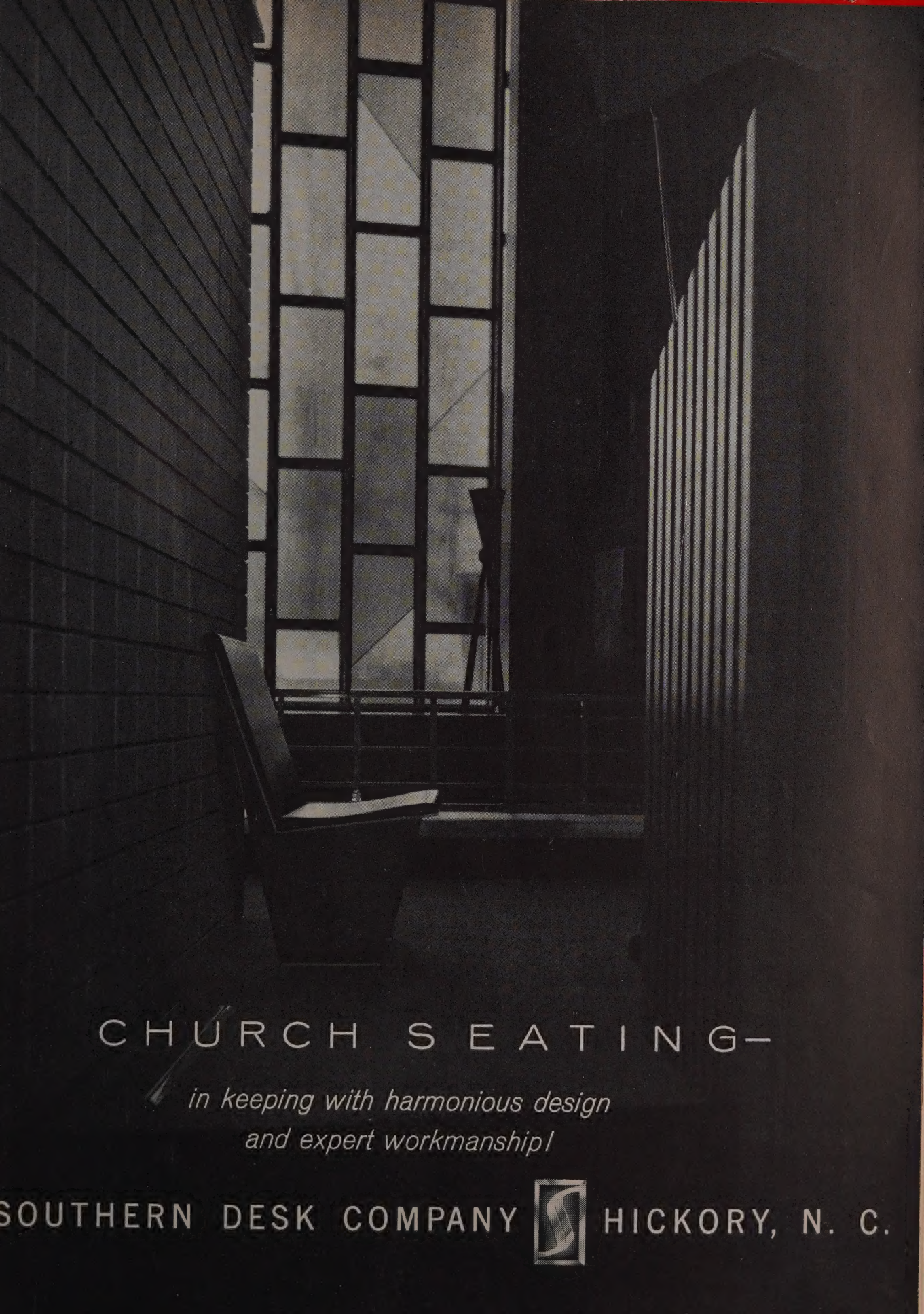

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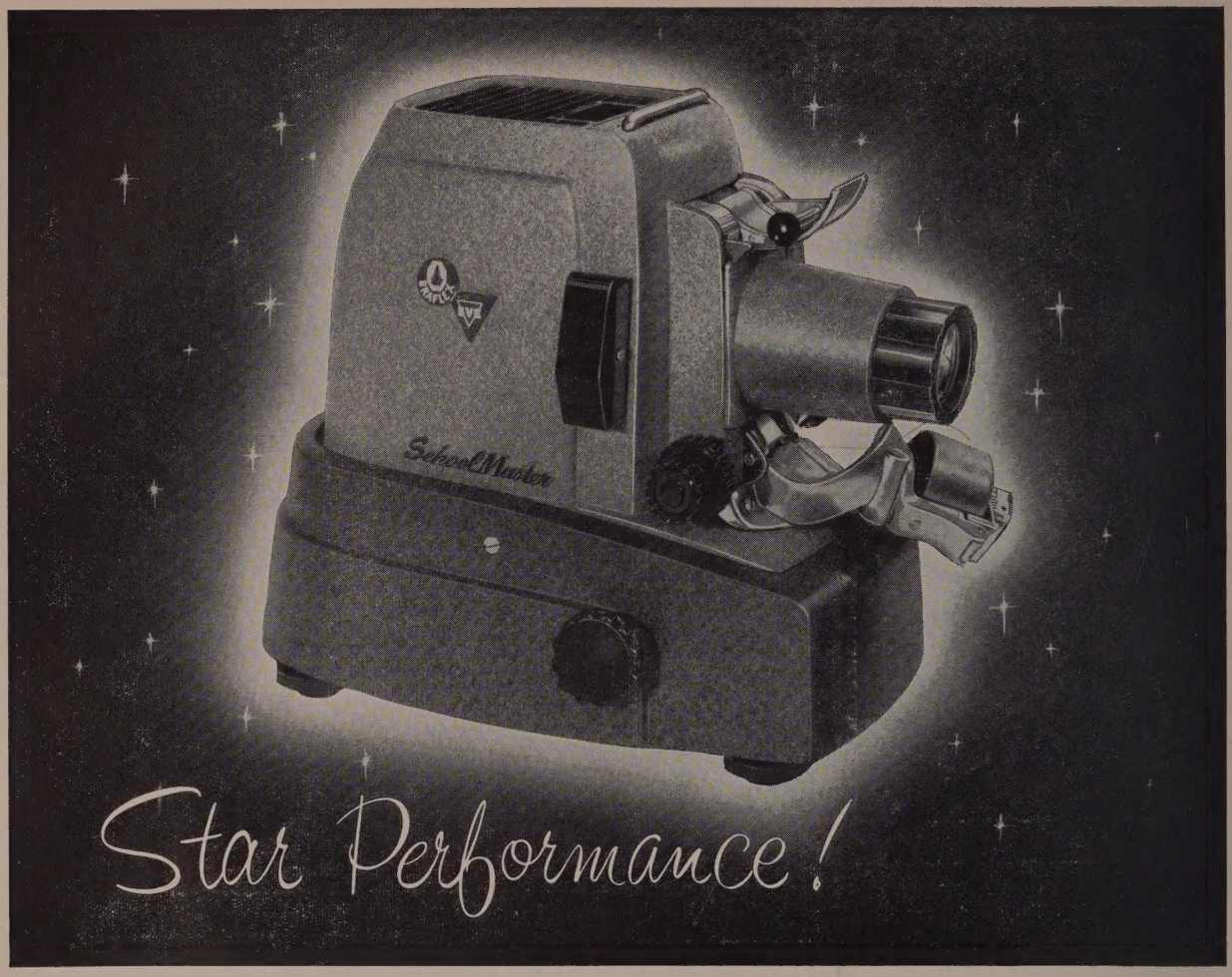

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They Say: What Say They? Let Them Say

ARCHITECT'S PERSONAL ATTENTION

Dear Sir:

In the October 1958 issue of *Church Management,* I noticed a letter from Mr. Baskin of Dallas, Texas.

Mr. Baskin poses the problem of how an architect can give "personal attention" to a large number of projects.

It seems to me that the quality of the work produced by various offices cannot be measured in terms of the number of people who are employed. Some large offices and some small offices both produce excellent work. The reverse is also doubtless true.

In support of the value of larger offices, it might be mentioned that this is the age of specialization. Few architects are equally facile in their knowledge of all phases of design and construction, heating, plumbing, ventilating, air conditioning, sculpture, or art. They are, however, trained to make use of the talents of others who are more specialized than themselves in the various specific fields.

Perhaps the idea of "personal attention" might be related somewhat to the medical profession, in which the general practitioner attempts to solve the problems of his patients single-handedly.

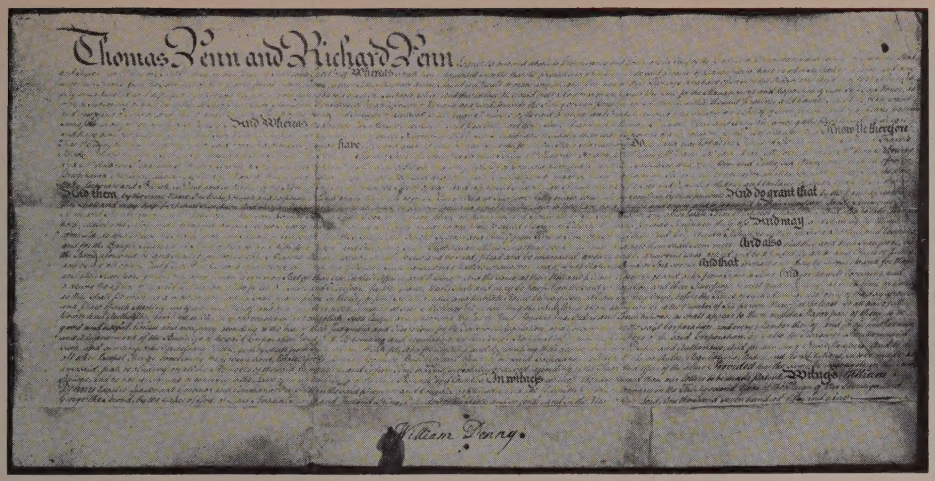
However, in times of emergency, there would probably be few patients who would not turn to a skilled specialist for a serious operation, rather than to entrust their lives to the beloved family doctor who had little to offer except personal attention. This in no-wise attempts to minimize the necessary rapport which should be existing between every doctor and patient, and between every architect and client.

I think that most architects would be willing to concede that such large firms as Skidmore, Owings & Merrill; Welton Becket & Associates; Eero Saarinen & Associates; Holabird & Root & Burgee, etc. have been able to produce consistently fine buildings.

I note that, in the interesting chapel which Saarinen did at M.I.T., the sculpture on the roof was done by a top-flight craftsman; the interesting reredos was created by an interior designer, etc.

The fact that Mr. Saarinen did not personally create these elements does not

(turn to page 6)



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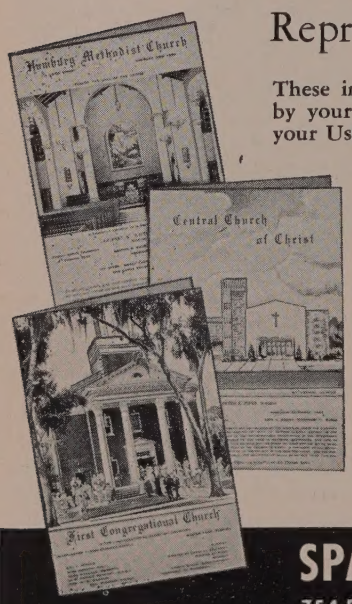

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THEY SAY:

(continued from page 4)

seem to preclude the fact that he was able to achieve what many regard as an interesting and cohesive whole.

Offices can get too large, of course. However, if well administered, they generally mean that the architect has multiplied himself and his talents by uniting with others to create fine integrated and aesthetically successful buildings.

In the last analysis, the buildings must speak for themselves. Large offices do not succeed wholly because the architect is a good salesman. He must ultimately be producing a reasonably satisfactory product or he cannot remain in business.

Harold E. Wagoner, President
Church Architectural Guild
of America

MORE TO PAUL ARTHUR

Dear Sir:

The editorial "A Parson Ponders" in the December issue of *Church Management* is excellently written and refreshing. This statement on the part of Herbert E. Richards will undoubtedly lift the drooping spirits of many pastors and inspire others outside the ministry to give this unique vocation serious consideration.

Incidentally, the article "The Sacrifices I Make to Stay in the Ministry" in the November issue is also supportive for denominational recruitment efforts. Unfortunately, too many parents and young men still believe the ministry demands unreasonable sacrifices. Of course, there are ministers who are making a sacrifice, but probably in a very limited sense. Most pastors with whom I am in contact consider themselves most fortunate and privileged. It is worthy of note that salaries for professional groups have been raised primarily by persons outside such groups; for example, teachers'. It is my hope your magazine is read by a large number of lay church leaders who will continue their efforts to provide pastors with an adequate financial income.

Vernon L. Strempke
New York, New York

MULTIPLE MINISTRY

Dear Sir:

A hearty "amen" to the editorial "Multiple Ministry Requires Career Men." Please expound on these ideas in a longer article sometime. Thanks.

Francis Wagner
Santa Clara, California

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Teach Us to Hate

We recall the simple philosophy of a rustic of our childhood days.

He said: "Every person should have someone or something to hate or despise. If he does not have this outlet for his emotions, he will start hating himself."

Perhaps it is the search for security which drives so many people to hate some individual or group of individuals. The Jews hated the Samaritans. The people who burn schools so little colored children will be denied an education to which they are entitled may be trying to make themselves and their own race secure. Those who bomb synagogues share a hatred which has caused plenty of suffering through the Christian era. In the last analysis hatred may be the expression of an inherent inferiority in the individual who hates.

Hatred thrives on imagination, implication, and gossip. Some of our older readers may recall the days of APA (American Protective Association) which flourished in Protestant groups a little more than a generation ago. It was directed primarily against Roman Catholicism, but was aimed secondly at Irish immigration. Fanned by the intolerance of ignorance, our fathers saw guns and ammunition in the basements of Roman Catholic churches and feared armed assaults on the community.

Wars thrive on hatred. To fight an enemy you must learn to hate him. The propaganda of hatred has always been a strong arm of national defense.

Our own nation, "conceived in liberty and dedicated to the proposition that all men are created equal," knows well how to play this game. Those of us who have lived through two world wars now can look backward and see the methods through which our emotions were stirred to hatred of the enemy which we must fight. The switch from friendship to war and then back to friendship requires considerable agility in moral gymnastics. We resolve that we will never be caught in this game again.

The current explosion of racial and religious intolerance shown in the burning of schools and the bombing of synagogues is a part of the whole parcel of hatred which has afflicted the race from its infancy. The propaganda of hate continues. The social maturity of individuals and nations seems a long way off.

The Case against the Basement

The editor of *Church Management* has learned through his consultation experience that there are still many good churchmen who think that the place for church school classes is in the basement of the church. Since the central-heating furnace was developed two generations ago, the basement has been considered a natural spot for educational purposes. That is, it was so considered until our own day with its new emphasis on the Sunday school as an educational institution.

Don't get me wrong. There is still a place for a church basement. Gravity heating systems should be placed below the lowest floor level. The basement is usable for many social activities. It can be used for an all-purpose recreation hall, for a dining room, or a lecture room. But put the classrooms above the ground level.

There are two arguments usually presented for the basement. First, its advocates tell us that it doesn't cost much to add a basement; second, it saves land area for parking.

Let's take the first one. We admit that it does not cost much to dig a hole in the ground. A basement with concrete walls may not cost too much. It costs little, and it is also cheap space. A well-known church architect, T. Norman Mansell of Philadelphia, made a study some time ago of the comparative costs of belowground and aboveground space. He reached the conclusion that if the basement space has good walls, if it is waterproofed and dampproofed as it should be, if it is decorated as the space aboveground is decorated, it will cost as much per cubic foot as the space aboveground. If you just dig a hole, put in a rough wall and let it go at that, it will cost much less.

It certainly costs as much to build the same quality wall below-ground as it does aboveground. However, if you use cheaper materials, the basement then will cost less; but it is also cheaper space. We recognize this in nearly every type of building. It is in the basements of department stores that we find the low-priced merchandise. Basement suites in apartment buildings always rent for less than those aboveground. A few years ago many of us tried to make social or "rumpus" rooms in the basements of our homes, but we have gradually pulled out of the basements and prefer space aboveground.

The second argument is more difficult to answer. If land area is strictly limited, a basement does many times seem desirable. Take it with its limitations and make the best of it. But do not send little children into the underground area. Let adult classes make their homes there. Little children, being introduced to the church through the nursery or kindergarten, should have the most attractive space in the building. It is the most impressionable period of their lives. Dingy quarters may give them an unreal picture of what a church is or should be.

This has become almost axiomatic in the present-day church program. Churches are made or broken by their programs for children. On a train recently I was discussing this with the archdeacon of the Episcopal Diocese of Ohio, Donald Wonders. He gave me two illustrations in his own diocese where a good children's program and good educational rooms had inspired an interest in the entire program of the church. One example he gave was Christ Episcopal Church, University Heights (Cleveland), Ohio, of which Maxfield Dowell is the rector. Mr. Dowell insists that the nursery be a place of beauty to influence little children in the right direction. The second example is Trinity Episcopal Church, Toledo, Ohio, of which A. F. Hargate is the rector. A downtown church with downtown problems has been rejuvenated by the organization of a new educational program and the building of satisfactory rooms for the program.

Churches live largely by tradition. Many adults cannot visualize a church school anyplace other than in a basement. Look about you and see how the splendid new churches now being erected in your own community have departed from the traditional basement rooms for little children.

All of this reminds us of a statement made by a youth in one of the churches we visited. This boy was pointing out some of the strange things said in the morning sermon.

"Did you hear the preacher this morning? Did you hear him say that our new church didn't need a basement? He sure has a hole in his head. How could you run a Sunday school if you did not have a basement?"

Well, there are ways.

Can the Leopard Change His Spots?

It happens from time to time. Someone caught in a debate about the value of a nation or an individual takes refuge in a Bible text. You feel that an individual who has erred should have a more kindly treatment. You are sure that a nation despised by some still can make a great contribution to civilization. But the scripture quoter will come up with his Biblical answer and say: "Can the leopard change his spots?" He may even add: "The Bible says not."

Well, the Bible does not say that it is impossible. It merely asks the question: "Can the Ethiopian change his skin or the leopard his spots?"

Jeremiah evidently thought that the people of his homeland had dropped so low in the moral scale that reformation was beyond hope. Jonah felt the same way about the people of Ninevah.

Frankly, it would be a difficult job for the leopard to change his spots. It is not easy for the alcoholic to shake off the vicious habit, nor for the sinner to change his life; but it has been done many times. And if one gets above the individual and considers the species, the question must be answered in the positive. The leopard can change his spots.

The spot of the leopard, like the skin of the Ethiopian, is the product of heritage and environment. Even Jacob knew how to change the spots on the cattle of his father-in-law. The leopard's spots were the protective device of animals living in an unfriendly atmosphere.

The spots can be changed by intermarriage, just as the color of skin can so be changed. Therefore, when we try to apply this Bible verse, so often misquoted, we are trying tricks with the language.

Indeed, it is one of the basic tenets of our Christian faith that the sinner can return and turn to God. Jeremiah, Amos, and Jonah may have consigned people to destruction because of depravity, but Jesus had the faculty to find good in them.

The world is lucky that in the end the judgments of life are determined by the laws of God rather than by shortsighted individuals, prejudiced by their own judgments.

The Cover Picture

The cover picture this month presents an interior view of the First Presbyterian Church, Maywood, Illinois. Further pictures of this church will be found on pages 38 and 39 of this issue.

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The Argument for Immortality

Charles Edward Jefferson

Among the pulpiteers of our twentieth century none stands higher than Charles Edward Jefferson, for many years pastor of the Broadway Tabernacle, New York City. A sermon on immortality preached in his own church later was developed into a series of three lectures delivered at Leland Stanford Junior University in 1911 as the first of the Raymond F. West Memorial Lectures. This, the third lecture in the series, still speaks with strength and clarity. The three lectures appear in the volume *Why We Believe in Life after Death* published by Houghton-Mifflin Company.

Having considered various facts which seem to make war upon the hope of immortality, or at least to render the mind reluctant to rest upon that hope, let us now bring together the various facts which point in the opposite direction, and which, while not proofs, whether taken singly or altogether, are nevertheless bits of testimony of varied weight which must be taken into account by those who seek convictions in regard to this momentous matter.

First of all, let us turn to Science and ask her what she has to say. It is true that she cannot say anything positively in the way of "yea" or "nay," for the reason that Science is limited to the study of the phenomena of experience. All such questions as that of immortality lie entirely beyond her sphere. No one now on earth has ever experienced immortality, and no one is in possession of faculties which are able to take cognizance of disembodied spiritual existences. The nervous system is limited in its power of receptiveness, and is not able to establish communication with a world in which matter does not play a part. The unseen world is therefore beyond the reach of Science. Spirits do not acknowledge the potency of blowpipes, crucibles, lenses, or retorts. Observation and experiment, the two great instruments of Science, are useless when one comes to deal with the souls of the dead.

This last statement is by some disputed. There are those who will not acknowledge that the dead cannot make themselves known both to our mind and to our senses. They claim that we have no right to limit the powers of the human intellect, that latent capacities lie buried which in most men have never been developed, and that there are good grounds to believe that experimental science will some day have in its possession a mass of facts which will prove to positive demonstration the survival of the soul after death. It is declared by a few that such facts are already in their possession, but as yet the overwhelming majority of sane thinkers are unwilling to admit that any demonstrable communication between the inhabitants of the two worlds has been established, nor are they willing to concede that it will ever be possible by any perfecting of the methods of Science, or by any refinement of the powers of human nature, to prove that the dead are still alive. But whatever the future may have in store, it is safe to assert that, up to the present, Science has no authentic and satisfying word to speak on the subject of immortality. She cannot prove life beyond death, neither can she disprove it. She has no warrant for condeming those who believe it, and she can furnish only a dubious support to those who deny it. She has much to say about many things, but not about immortality. Her instruments of research are powerful, but they are impotent in the realm of the dead.

One of the most striking of scientific facts is that nothing can be destroyed. Science affirms that matter is indestructible, and so also is energy. One can change the form of both, but one can annihilate neither of them. Both of them may pass through many transformations, but the mass of each remains evermore the same. This indestructibility of force and matter is the basis of one of the most famous of our modern scientific dogmas—the conservation of energy. It is a doctrine which passes undisputed through the entire scientific world, and it is not without bearings on the subject now in hand. If forces like heat and light and electricity are indestructible, possibly personal force is also beyond the reach of annihilation. Personality is a form of energy, and if the cosmic energies with which the scientist in his laboratory is wont to work cannot be destroyed, it may be that this highest of all the forces of energy with which we are acquainted, the energy of the human will, also belongs to the category of realities which will abide forever. If energy is capable of undergoing amazing metamorphoses when subjected to new conditions, it may be that man can take a new form and put on incorruption when touched by the fire of death and subjected to the play of spiritual forces whose home is in the unseen world. This is not proof, but it has a tendency to loosen certain prejudices of the mind against continued personal existence.

Among the generalizations of modern science the doctrine of evolution holds the foremost place. In its details and implications it splits men of science into conflicting schools, but the root idea is universally accepted: that we are living in a growing universe, that man is a creature of development, and that he has come up through uncounted ages from an origin that was lowly. Science has opened a wondrous vista through which we see the past. She has disclosed that interminable flight of steps up which man has made his way into the possession of his present powers. The struggle has been a long and painful one, and the progress has been purchased at a frightful cost. In the presence of a spectacle so amazing, questions crowd upon the meditative mind. What is the meaning of all this? Why this vast expenditure of time and pain and blood? How can we reconcile so extravagant and unprofitable a process with the workings of an infinite mind at once rational and beneficent? Surely some radiant end is held in view. When one is imbued with the scientific spirit it is difficult to

harbor ideas which are narrow or mean. The vision of the vast sweep of upward-moving life predisposes the mind to hospitality toward the very largest conceptions of man's mission and destiny.

If at this point someone suggests that all such cravings of the mind are satisfied by the thought that the race goes on even though the individual may perish by the way, the reply is that, according to Science, the years of the human race upon this planet are numbered. The sun is losing heat—the sun is dying. The day will come when it will be a ball of ice. Long before that day all life upon our earth will have become extinct. The race of men in the physical stage of its career will come to an end, and if only in the flesh and on this planet it is possible for mankind to exist, then sooner or later there will remain nowhere in the universe a solitary vestige of that wonderful order of beings once known as men. Against such a consummation the soul of Charles Darwin rebelled. "It is an intolerable thought," he wrote, "that men and all other sentient beings are doomed to complete annihilation after such long-continued, slow progress."

Now one of the most fascinating of all fields open to scientific investigation is the primeval world. During the last half-century primitive man has focused the attention of many minds. Our remote ancestors have been supposed to hold the keys which are going to unlock the doors through which we may pass into the heart of not a few of the world's mysteries. No record left by them has been neglected. Every mark which they made on rock or metal, every implement left buried in the sand, every syllable which has escaped obliteration, has been scrutinized and pondered by men convinced that in these denizens of primeval days there lie clues to the labyrinths in which we are wandering now. To push these investigations back to the earliest utmost has been the ambition of every paleontologist. At his heels have followed the philosopher and the psychologist, eager to grasp the meaning of that long vanished world. Among the many facts discovered none is more incontestable than this: The belief in the unseen world is coeval with man's origin on this earth. From the beginning man believed that life does not end at death, and looked upon his comrades whom death had hidden from his eyes as still living in some ghostly world. The belief was not peculiar to any one tribe or clan, nor was it confined to any one quarter of the globe. It was ubiquitous. Wherever early man has left legible traces of his existence he has left evidence of his belief in a life after death.

Men who reject all religions are still haunted by obstinate questionings, which indicate that down deep within them the germ of the old belief in immortality is still alive. Those who, sick of life, meditate suicide, find themselves saying:

To die—to sleep;
To sleep! perchance to dream—
ay, there's the rub;
For in that sleep of death what dreams may come.

This primitive belief has a grip on us, and we cannot shake it off. What gives it this vitality? What is the source of its strength? It lives in the hearts of savages. It makes its home in the breasts of barbarians. It builds a temple in the souls of the men who have climbed highest. It not only exists, but it works. It is a force in social evolution. It is ubiquitous and it is persistent. It seems to meet the test which Science has presented for determining what are the things of high significance. So vital and permanent a phenomenon cannot be due to chance.

Science has also in recent years given us a new apprehension of the mysteriousness of man's being. Personality is being studied with as much patience and enthusiasm as radium and electricity. The farther the investigations are pushed the more wonderful the human soul is found to be. The self is a world in itself, and is in the possession of powers the extent of which has not been determined. There are depths and heights of the mind which cannot be measured. Sleeping powers lie concealed which have not yet been awakened. Consciousness is apparently only a small part of our mental self. Immeasurable realms extend out beyond the frontiers of consciousness. Energies are locked up which have not yet been called into action; the greatest of the miracles have not yet been performed. Hallucination, telepathy, hypnotism, clairvoyance, these are names of kingdoms which lie outstretched in this dim shadowland, and what may some day be disclosed the keenest-eyed of the prophets cannot now foresee. All that we know is that human personality is inexpressively, awe-inspiringly wonderful. Here again there is no proof which cannot be doubted, but Science by giving us glimpses into the abysmal depths of personality makes us less reluctant to believe that the soul is too great to perish.

Argument of Philosophy

In the frame of mind which Science creates and fosters, we are prepared to listen sympathetically to the testimony of Philosophy. Philosophy carries in her eye the entire universe, the world within as well as the world without. To the philosopher the phenomena of consciousness are as solid and significant as are the phenomena in the realm of force and matter. Facts, Philosophy insists, are not confined to happenings in the earth and sky. They are found also in the world which man carries in his heart. There are facts of consciousness as well as facts of history, and the inner movements of the soul are not to be overlooked in framing our theory of the world. Philosophy pays attention to the activities of the intellect and also to the movements of the heart. She recognizes the value of the reason, and she pays deference to the affections and emotions. The intellect is only a small fraction of man's total being, the processess of the reason are but a fragment of the aggregate operations of the soul. Man has thoughts, opinions, notions, ideas, and he also has attractions and repulsions, instincts and intuitions, passions and emotions, aspirations and ineradicable hungerings. All these mystic and mighty powers must be called as witnesses and allowed to testify in the great investigation concerning the nature and the destiny of the soul. The heart has reasons which the Reason cannot understand. The normal human heart takes kindly to the thought of life beyond the grave. It communes with it as with an old and faithful friend. The thought of annihilation, on the other hand, brings to the fresh and unspoiled heart a chill and gloom. The soul revolts from it, and slinks away as from a treacherous foe. Nowhere does our heart utter so vehement a protest against oblivion as at the open grave of one whom we have loved. The soul in its most affectionate moments recoils from the idea of extinction. The colder Reason may say: "Believe no more"; but the heart stands up and answers: "I have felt." We know things by what they do. If the soul is so constituted as to turn spontaneously in its greatest hours toward the morning of another day, the rational inference is that such a day will dawn.

(turn to page 14)

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THE ARGUMENT FOR IMMORTALITY

(continued from page 12)

Man has an ethical sense, an innate love of Justice. An act of injustice brings pain to the developed man, even though the injustice does not affect his own temporal interests. He feels that an unjust act is an outrage on the universe, and that the Eternal Spirit must be just even though the heavens fall. But the world is filled with cruelty and foul play. Never a day dawns and fades that some heart does not break under the weight of undeserved and accumulated wrongs. Again and again is truth crushed to the earth, and in many cases it does not rise again until long after the actors in the human drama who saw its overthrow have made their exit to return no more. Right is forever on the scaffold, wrong is forever on the throne. Vice dressed in satin rides in a carriage, while virtue clad in rags goes afoot. In many a quarter the poor and the helpless are ground under the feet of might, and there is no deliverer. Whole generations have gone groaning to the grave, scourged by the iniquity of rulers and robbed by the rapacity of those who should have been their protectors and friends. God is indeed in his heaven, but all is not well with the world. The moral judgment is constantly scandalized by the interminable tragedy of the world's life. The injustice of the order of events inflicts deep and dangerous wounds in the mind of the observer of the astonishing drama, and where is relief to be found? Only in the belief that this world is not all. If every human life ends at the grave, then there are wrongs that never can be righted, and losses that can never be made good. There are outrages that can never be atoned for, and recompenses that can never be secured. Without another world, the present world becomes an insoluble riddle, and life an enigma which tortures the heart. A second world is needed to render the first world endurable. Life beyond death is necessary if we are to retain unshaken our faith in the justice of the World-Ruler. We cannot easily bring ourselves to think that we are living in a universe so ordered as to bring us to permanent moral confusion.

The capacity for progress is one of the proved endowments of our human nature. The love of improvement is a love that survives from age to age. Amazing progress has been made, but it is not sufficient to satisfy the mind of man. What fails to satisfy man is hardly likely to satisfy man's maker. Human character at its best is stained and flawed. The virtues are only partially developed, and the graces have attained only a scrubby growth. It is hard to believe that man, as he now is, embodies the ideal which lay in the Eternal mind when the earth was planned and the structure of a creature to be the owner of it was first conceived. The span of earth is quite too short to bring out in the garden of the heart all the flowers whose seeds are planted there. The enemies of the soul are far too numerous to be overthrown between the cradle and the grave. The highest powers are of a tardy growth, and the soul does not attain maturity under the suns of seventy summers: man makes such swift and wonder-working progress in his brief passage across the earth that it seems incredible that powers so marvelous should be forever palsied by the touch of death. One likes to believe that swelling buds are not created to perish by an ill-timed frost, but will be permitted to see the summer.

The Argument of Religion

To the Christian believer Jesus of Nazareth brought immortality to light, that is, he lit up the ancient belief by his luminous affirmations and still more by his rising from the tomb. The Christian philosopher accounts for the ubiquity of the belief in immortality by the fact that Jesus Christ is the light that lights every man who comes into the world. But the man who is not a Christian need not join the doctrine of immortality with the Christian doctrines of incarnation, atonement, and resurrection in such a way as to feel compelled to reject the first because he cannot

(turn to page 16)

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The Argument for Immortality

(continued from page 14)

accept the others. There are broad and solid religious grounds for believing in immortality, apart from the distinctive Christian dogmas, and there is no reason why the mind of the non-Christian man should be prejudiced against the doctrine of the life everlasting because of its Christian associations.

There is in man a religious instinct, an instinct which reaches out toward a superior being in communion with whom this instinct finds rest and peace. The capacity for worship exists in all men in whom it has not been destroyed. Men differ from one another in their spiritual as well as in their intellectual and aesthetic endowments. In gifts men are not created equal. Not every man can write *Hamlet* or the *Principia,* or the Wagner operas. Not every man can invent the incandescent lamp, the aeroplane, or the instruments which pick up from the air telegraphic messages without the assistance of a wire. Now and then there comes into our world a genius, a man to whom is given an affluence of that which exists in some measure in all. If some men have an extraordinary faculty for art, and others for discovery of natural laws, and others for invention, so do other men have a phenomenal faculty for discerning the things of the spirit. It is as unreasonable to deny the existence of spiritual genius as it would be to deny the existence of poetic or musical or inventive genius. These spiritual geniuses are called poets, prophets, seers. They see. They possess intuition, insight, preternatural vision. From this class of men have come the world's religious leaders. Having seen, they have spoken.

Such men are often found outside the priesthood of religion. Occasionally they are found among the philosophers, statesmen, writers, poets. When a man of this class believes in immortality he trusts entirely his own intuitions. His belief has not been handed to him. It has grown up in his own heart. Such a man was the Greek Socrates, another was the German Goethe, another was the French Hugo, another was the English Tennyson, another was the American Emerson. All these were certain of immortality, but as Emerson expressed it, they were all better believers than they could give grounds for. The real evidence is too subtle or too high to be written down. It is this action of the mind which has created the great affirmations of religion.

In the fulness of time such a prophet came—Jesus of Nazareth. Christians see in him the fulfillment of all the dreams of patriarchs, kings, and prophets, and acknowledge him to be the Son of God, the Savior of the world. By well-nigh universal consent he is today conceded to be the greatest of all the world's prophets. His name is written above every name. He had wonderful eyes, and he saw more deeply into life than any man who preceded him or who has come after him. What he says, therefore, on the destiny of man is worthy of reverent attention. It is clear from the recorded sayings of Jesus that he had no doubt whatever of the soul's power to survive death. That such men as Abraham and Isaac and Jacob should now be nothing but dust was to his mind incredible and absurd. There is fine scorn in his hot declaration hurled at a school of thinkers who denied life after death: "God is not the God of the dead, but of the living." As to his own resurrection he entertained no doubt. The conversation of Socrates with his friends in the prison looking out upon the Agora at Athens, and the conversation of Jesus with his friends in the upper chamber at Jerusalem, have often been contrasted, and may be studied with profit by all who are interested in

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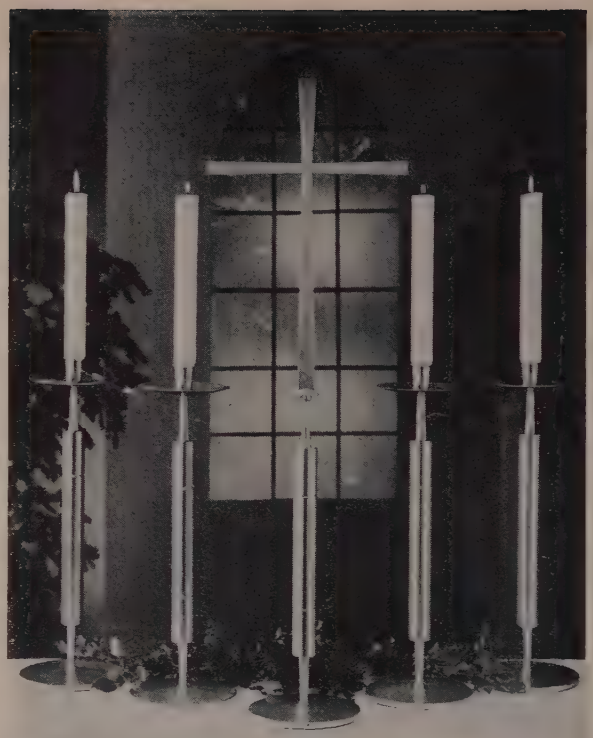

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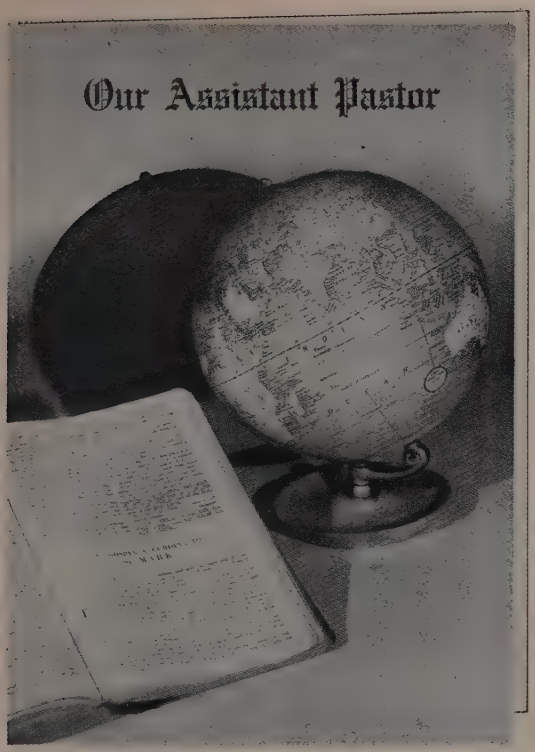

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The house in Richmond, Indiana, once occupied by Dr. E. Elton Trueblood has become the Yokefellow House. It is the national center of the movement of which Dr. Trueblood is the national head. Here, also, are located the headquarters of the Yokefellow Institute, which translates into activities and program the ideals of the movement.

In a true sense it is a retreat house, and it is widely used for that purpose. The institute began its work in 1957 under the leadership of Samuel Emerick, a Methodist minister. Since the opening of the house Mr. Emerick has conducted two-day institutes for more than nine hundred laymen and four hundred ministers. It is located close to the campus of Earlham College, at 228 College Avenue.

The institute is ecumenical, and people come from many denominations and from a wide geographical area to the Richmond center for week-end and week-day sessions.

Numerous vocational institutes are also held there. Doctors, managers, writers, radio and television personnel, and pastors have attended. Groups now being scheduled include high school and college faculties, men of the press, men in government, athletic coaches, labor union leaders, military chaplains, and prison chaplains.

The purpose of the institute is to give training in the universal ministry of Christians and to encourage Christian growth through discipline.

The Argument for Immortality

(continued from page 16)

the high things of the spirit. Both Socrates and Jesus were convinced that death does not end all, and yet how different is the tone in which the subject is handled. Socrates deals in argument. He adduces reasons why he expects to live after the deadly hemlock has closed his eyes in death. Jesus does not argue. He affirms. In the rich music of the Athenian's speech there occurs an occasional note of questioning and uncertainty, but in all that Jesus says there is not a trace of speculation or conjecture, nothing but the onflow of a mighty, imperturbable conviction. "In my Father's house are many mansions: I go to prepare a place for you." He states it with all the calm certainty of one who gives expression to an indisputable, demonstrated, scientific fact. It cannot be questioned that Jesus went to the cross in the firm conviction that after death he would live again.

But the teachings even of Jesus are not to be received without scrutiny, and without an effort to ascertain the grounds on which they may reasonably be accepted. Religion, like Science, makes full use of the reason. Like Science she employs observation and experiment in reaching the final conclusions. She proves all things, and holds fast that which is found to be good. She tests the spirits whether they be of God, because many false voices are sounding through the world. By the fruits of a doctrine she judges of its validity. The declarations of religious intuition are so many hypotheses which must, if they are to be retained, be verified by the accumulating facts of experience. Now what does experience tell us in regard to this hypothesis of a life to come? It informs us that when men act upon this belief, their entire nature gives evidence of moving in harmony with the laws of its being. It is a wholesome doctrine, and the heart feeds upon it. So also does the intellect. Under its influence character reaches a nobler stature and the troubled spirit finds rest. If everyone

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Meet The Beadle

Hamish Lowrie*

The beadle looked very severe, and Dr. McLeod was "death on smoking"; but Jean, who would have made an excellent wife, saved the day.

The dictionary definition of a beadle is "a petty officer of a church." In church language he is a "church officer attending a clergyman." Literally, he is one who assists the preacher to robe on Sundays and is acquainted with most of that person's foibles.

Beneath the word beadle in the dictionary is that of beagle, defined as a small hound-dog tracking by scent, a spy, a small kind of shark. Clergymen, candidates for a "call," embryo preachers, can take their choice of interpretations. A curious mixture of friend and martinet is the beadle. The clergyman is invariably at the mercy of this functionary —a victim to his moods and almost certainly a partaker of his hospitality on week-end preaching appointments. It is then that the beadle has a field day observing the minister's idiosyncrasies.

My first encounter with a beadle occurred one Saturday evening when a train had deposited me at a flag stop in the middle of nowhere. Darkness had fallen, but under the feeble light of a rusty lantern an advertisement shrieked at me from a weather-beaten billboard to "wear Spirella corsets."

The receding lights of the train had disappeared after the conductor had assisted me, the lone passenger to alight, with the grinning suggestion that I have an exciting week end in the great metropolis. The wind, cold and bleak, blew in from the sea. Utter loneliness enveloped me in a shroud of despondency. There was no one to meet me. Not that I had expected a brass band; but the common courtesies should have applied, I thought, even to a mere recruit in the great army of potential soul savers.

I knew that my superior, Dr. Hector McLeod, the superintendent of missions, would be at the church to perform certain functions on Sunday. He was to confer with the elders on the status of the charge and perform the sacrament of baptism, which I was not qualified to do until after I had been ordained. I was merely there to preach, to listen.

It was an ordeal not envied by my fellow students when they learned that "Old Mac" was to have me on the "spit over the fire," theological jargon for a student roasting under the criticism of a superior.

At last a gig arrived out of the darkness with a clatter of horses' hoofs. The large man seated in austere majesty flashed a lantern down to my legs, then up to my face, and grinned. "So you're what we have to put up with tomorrow. Dr. McLeod is at the house; arrived by an earlier train. He'll be in the guest room; you will take the spare. I hope you don't use tobacco, for you probably know McLeod is death on smoking."

I should have remembered. The cigars I had brought with me to enjoy felt like telegraph poles in my pocket, and my spirits sank to zero. The thought of a week end deprived entirely of my lady nicotine was appalling. But I knew Mac and the hound-dog sniffing he did for tobacco odor when interviewing a student.

The supper, being excellent farm fare, improved my outlook. The beadle and Mac talked shop. I was ignored most of the time; but I found pleasant companionship with Jean, the good-looking, red-haired daughter of the household. The beadle's eyes narrowed as he patted Mac on the arm, and said loud enough for me to hear: "Jean's a fine girl, a good cook, tactful too. She'd make a fine minister's wife."

The girl blushed and whispered to me: "That's dad, always trying to marry me off to every single minister that comes around. When I marry I want a man."

I let the jibe pass as I proudly showed her the picture of my fiancee, and from then on Jean and I got along fine.

The hour for retiring came at last. I was free to go to bed, after family worship. The beadle assigned me to read from the Word. He said he would pray, and pray he did, for a long time. He invoked the Almighty to touch the lips of his servant who would preach on the morrow, "with coals of fire from the celestial altar."

I thought later that the coals of fire would have been appreciated in the spare room assigned to me. Through the wall I could hear my superior thumping his feet and blowing on his hands. It was an old house heated by stoves, and great lengths of pipe honeycombed through the rooms. It was too early in the fall for the great potbellied stove in the hall below to be sending forth its avalanche of heat.

My room was icy; I was dying for a smoke, and thoroughly miserable. Then I saw the window, and my problem seemed solved. I tried to open it, but it was stuck, glued tight with fresh paint. I really got a bright idea when I saw the stovepipe in my room which was connected to a small unemployed heater.

I remembered looking into Mac's room. There was no heat there; it was also minus, pro tem, a stove. If Mac

*Pen name of a Canadian minister.

The Argument for Immortality

(continued from page 18)

should accept the doctrine of the life everlasting and practice it from day to day, who can doubt that the world would be far better and happier than it is? The doctrine of immortality gives us a worthy view of man. It is when men think high and worthy things of the Power which made them that they find deliverance from fleshly tyrannies and come into a strength which does not fail. The doctrine of immortality involves a lofty view of God. It inspires us with t holy curiosity to find out more and more who he is and what human life really means. Human society has reached its highest levels in those regions of the earth in which the doctrine of immortality as taught by Jesus has obtained firmest lodgment in the minds of men.

If a man questions the soul's survival of death, how shall he escape from his skepticism? By making his life larger. How shall he overcome the doubts which he has inherited or acquired? By the daily practice of immortality. Let him follow the injunction of the great apostle: "Set your mind on the things that are above, not on the things that are upon the earth." To feel assured that one is indeed a son of God, one must live like a son of God. To attain confidence that one lives forever, he must live today like an immortal. If any man willeth to do God's will, he shall know of the teaching of Jesus, whether it be of God or whether he spoke from himself.

couldn't have heat, I, even with the facilities available, would be denied it also; such appeared to be the reasoning of feeble minds.

I opened the stove door and looked up. I figured the length of pipe must extend up into the attic, then out through the roof, a perfect setup for a cigar orgy. With a sigh of relief, I lit my cigar and sent the smoke spiraling into the stove. Five minutes later I heard the door of Mac's room open and his voice reverberating like thunder through the now silent house.

"The place is on fire!" he shouted.

Doors opened and buckets of water appeared. Then to my horror I saw what had happened. The outlet for my cigar smoke was not a pipe to the roof. The smoke had poured into Mac's room through a stovepipe opening in the wall, an aperture which normally should have been covered. After my profuse apologies, things finally settled down for the night; but I could not sleep, dreading the morrow.

I got through the Sunday services somehow. Mac's and the beadle's features were inscrutable. The work of the Lord must go on; the chastisement of his erring servant would come later.

At dinner the tension was still there, but it was Jean who finally broke it. Her sudden outburst of laughter astonished us. The beadle frowned. "And what's got into you, girl?"

She gulped. "I was just thinking, Dad, how the Lord answers prayer so quickly at times, even ahead of when we expect it."

"And why shouldn't he, girl?"

"When you prayed last night for a good sermon today from the minister, you asked him to touch the lips of his servant with coals of fire. Then soon after we had smoke coming out of his lips right into Dr. McLeod's room."

At the look on Mac's face, Jean sobered. "Never be facetious about holy things, lassie," he admonished.

It was impossible for the beadle and Mac not to see the humor of the situation, and soon they joined Jean in her merriment. The tension was over, and I breathed freely again. Mac then commented, and the beadle agreed, that I had preached a wonderful sermon and had thereby redeemed myself. I blushed with gratitude.

But most astonishing of all, the beadle and I sneaked out after dinner to a real smokehouse, a place where he smoked his catch of fish in season. Mac had gone to rest after his hearty meal, and as the beadle and I inhaled the fragrance of my choice panatelas he winked slyly.

"If the reverend doctor should sniff out our besetting sin, we've just been to the smokehouse to get kippers for supper. Too bad you're engaged to be married; you'd make a fine son-in-law."

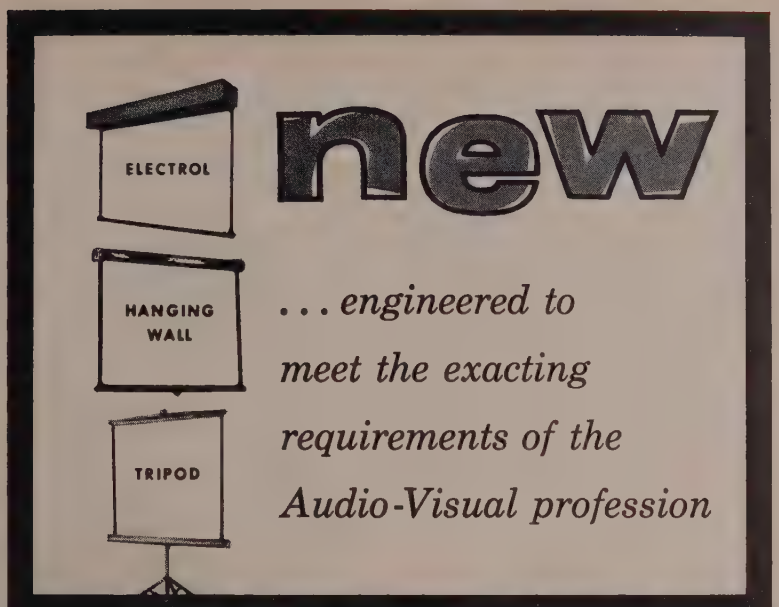
I agreed with him, for Jean was as sporting as her father had turned out to be. Then he wanted to know how I, an impecunious student, could afford such expensive cigars. I smiled shrewdly and told him my future father-in-law had a cigar factory.

One could go on ad infinitum narrating stories about these old worthies in their treatment of students and young, inexperienced ministers, recently ordained. One novice, when he got back to the vestry after what he considered was a really worth-while if somewhat long-winded homiletical effort, asked the beadle, "How did I get on?"

"I'd rather not say, young fellow. But I did begin to wonder if you had forgotten to come off."

Another anxious preacher supplying for two Sundays inquired of the beadle: "Was I very nervous, do you think, in the pulpit?"

(turn to page 24)



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A Dramatized Opening for Easter Services

They Met in a Garden

Don Mueller*

Easter services ought to be exciting! The message of the resurrection and the promise of immortality ought to be told with awe and wonder and rejoicing! The service ought to recapture some of the breathless wonder of the Marys, who seemed to the disciples delirious with joy; it ought to include some of the expectancy of Peter and John, who ran through the streets, so great was their excitement.

These elements do not emerge simply from a service—they have to be planned. The service ought to be so constructed that there is an increasing sense of expectancy and a rising emotional tone. Most services, however, start out by expecting the congregation to enter at a high peak of excitement, express it by singing a stirring opening hymn, and maintain it for an hour until the benediction. If the people sing the first hymn with less feeling than the minister would like, it may well be that he has ignored a cardinal principle of drama. If you start at the top you have nowhere to go but down. Playwrights and actors alike know that they create a greater impact by "beginning low and building." The Easter service can do the same.

Easter dawned on a "low note"—the note of grief. It began with a dirge, not a paean. It began with women weeping; it ended with them rejoicing. It began with them bearing spices; it ended with them bearing news. The gospel story "builds"; so should the service.

Four players in simple costumes, the minister, and an easy anthem are all that is needed to take the congregation from its entering mood of new clothes and chatter to a mood of remembrance that befits the day. The anthem is "Easter Dawn" by Robert Flagler, a setting of the resurrection story in Matthew. It is available for soprano-alto-tenor-bass voices or soprano-alto-bass.** The players represent Mary Magdalene and "the other Mary," a Roman soldier and an angel. It begins with soft music from the organ, with no light but daylight, with the choir processing without singing. It ends with loud allelujas, all

lights on, and the entry of children's or youth choirs, if desired. When we use this service, and it can be used with success even in a small church, we do it with the chancel area as bare as possible. Then at the climactic moment a great cross of calla lilies is carried in by girls from the youth group, dressed in white robes. Men attach it to thin wires already in place, and the girls take positions around the cross to form a tableau of great beauty. By this time the congregation is ready to sing with feeling, as the opening hymn, one of the great hymns of the resurrection.

THE SERVICE

Quiet music; silent processional. When the prelude ends, the minister speaks:

Dawn! How still the city now,
that once was wrapped in storm;
Dawn, with peace and stillness, where there once was noise and strife;
Sleep has dried the tears in eyes that saw the suffering form
Of one who, praying on a cross gave back to God his life.

Dawn! The Sabbath yesterday had stilled impatient hands
That wildly, in their grief had longed to touch the precious clay,
Sweet flesh that housed the spirit from bright Galilee's green lands;
No Sabbath laws can stop them now, and thus, before the day,

When darkness still engulfs the land, they rise to do the task
That love has placed upon them, and they walk the silent street.

Sad Marys, both with spices in a fragrant treasure cask,
Come, learn who was the victor, who it was that met defeat.

The anthem begins with a soft organ introduction. Then the choir sings:

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

The two Marys enter during the singing of this statement, each carrying a container of spices for the embalming. The "other Mary" speaks first.

More than flesh lies buried here,
More than broken flesh!
Sinless Love is buried here,
Captured in a mesh
Of jealousy and hate and sin,
Darkness hating light!
In the midnight sky there shone
One less star last night!

Then Mary Magdalene steps forward, still holding her spices. She kneels and says:

More than flesh lies in this tomb,
More than precious flesh;
All my hope lies buried, hope
That I could start afresh—
Hope that Love forgets the past,
Pleading, "God, forgive!"
Buried is my life made new,
Dead my wish to live!

Then the Roman soldier, appointed to watch the tomb, appears and speaks:

Pilate heard it said he'd rise;
He will never rise.
I saw death come stealing
Into sad and suff'ring eyes.

Pilate sent me here to watch;
He will never rise!
Even though the lightning came

*Minister, Grace Community Methodist Church, Oakland, California.

**Published by Harold Flammer, 251 West 19th Street, New York City 11. Sixteen cents a copy.

And split the thund'ring skies.

There can be no doubt he died—
There can be no doubt!
With my spear I pierced his side
And blood came flowing out.
Take your spices home, sad friends,
Take your spices home.
To open up *this* tomb would take
A greater power than Rome!

At this point the organist plays a low, menacing rumble on the organ, and the three figures sway and reach for something steady to cling to. The anthem continues:

And behold, there was a great earthquake; for the angel of the Lord descended from heav'n and came and rolled the stone from the door and sat upon it. And the angel said unto the women: Fear not ye, fear not ye: for I know that ye seek Jesus. He is not here, he is not here, for he is risen, he is risen from the dead.

Then the angel, who appeared as the choir named him in the text, speaks:

Did you think that Love was killed?
That only hate would live?
Hate met Love and cried, "Hate back!"
Love said, "I forgive."
Love stayed Love; Love did not change
And it never will;
Love has triumphed; Love lives on!
Christ is living still.

The choir concludes the anthem as auxiliary choirs enter in processional, or, if you desire the more visual touch, as the cross of lilies is borne down the aisle and set in place. The choir sings:

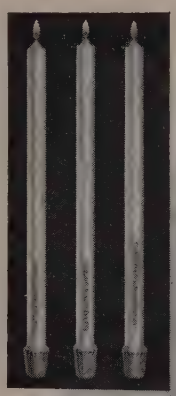
Alleluja, alleluja, alleluja, alleluja, praise be to God, who liveth and reigneth world without end. Praise be to God, praise be to God, who liveth and reigneth, world without end. Alleluja, alleluja! Amen.

Now all lights are turned on.

During the singing of the allelujas the angel pantomines the sending of the women to spread the news; and in great joy they make their exit, as the angel leaves by another way. When the anthem is ended and all choirs are in place, the minister speaks again:

Day! How bright the garden now that once was wrapped in gloom—
Day! How sweet the lilies and the roses' perfumed breath—
Day! How full the hearts with joy, how empty now the tomb—
For he who, praying on a cross, gave up his life to death
Has burst the bonds that held him there. The truth he came to teach—
That God is Lord of life and God to Love the vict'ry gives—
Is filling now the empty hearts.
Their gladness soon will reach
The "very heavens with their Hallelujah!—Jesus lives!"

The organist begins the melody of the first congregational hymn. The minister invites the congregation to rise, and the singing becomes the climax to the telling of a story that deserves to be told with all the beauty and drama and life that men can create.



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The Unseen Host

An Intimate Communion Service

Willard S. Smith*

This service is especially effective for some particular occasion, such as the first communion by new members. It is best suited for a limited number of persons, possibly fifteen or twenty. The seating arrangement and procedure should be carefully explained beforehand so all may know what to do, thus eliminating confusion. To be most effective it should be held in the evening as a candlelight service.

The table is covered with a plain white linen cloth. Around it are arranged as many chairs as there are participants. In addition, at the center of one side is a place reserved for the unseen Host. Over this chair is draped a white cloth, perhaps of satin or some such material. On the table in front of the unseen Host is a silver chalice; and just beyond the chalice, a tall white candle. The bread, a whole round loaf that has been cut lengthways and across so that it may be broken easily into small pieces, is on a silver plate by the chalice. Two smaller white candles are burning, one at each end of the table.

The minister sits to the right of the Host. In front of him is the tray of communion glasses.

The minister should memorize the poems and be familiar enough with the prayers and other spoken material so no papers or book except a New Testament are in evidence.

No hats or wraps should be worn. While not essential, appropriate organ music would be very effective.

*Chaplain, Veterans Administration Hospital, Rutland Heights, Massachusetts.

The Service

The table is prepared, the candles are lighted, the organ is playing softly as the participants enter and take their proper places, which have been previously assigned. When all are seated there are a few moments of silence. Then the minister speaks:)

MINISTER: On the night of his betrayal and arrest, the night before his crucifixion, Jesus met with his disciples, that he might break bread with them for the last time. In the spirit of those faithful few, we who are also Jesus' disciples and humbled by the

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MEET THE BEADLE

(continued from page 21)

"No. You weren't as nervous as the man will be who is taking my place as beadle next Sunday, for I won't be here."

After the beadle robes the minister, he usually precedes him with the Bible and hymnbook, placing them on the pulpit.

It was a very green student who inquired, "After taking in the books, do you come back for me?"

With a look of supreme condescension the beadle replied, "I do not. You just follow me out to the pulpit at a respectful distance."

But not all beadles act so superior. One minister, not so young, who found it most difficult to get a "call" was so concerned about making a good impression on a certain congregation that he almost fainted in the vestry. All his carefully prepared sermon seemed to fade from his memory. It was near zero hour, and the beadle saw and understood. He hurriedly took the minister's notes and arranged them into two main headings, then he supplied the conclusion with a dramatic punch and told the minister to go out there and do his best.

"One more thing," he admonished. "After you are through with your discourse, whether you are perspiring or not, sit back in your chair, take out your handkerchief, and rub your face and neck energetically. This congregation likes to see a man exhaust himself in his preaching."

The minister gratefully took the hint of the beadle, wise in the ways of congregations, and he got the "call."

Whatever a student's or minister's feelings may be towards the beadle who may be critical of theological imperfections, it can be truthfully averred:

"God bless the beadle; defender of the Faith; humiliant of the proud; champion of the humble."

sacrificial love of our Master gather here in commemoration of that last supper.

"Lo, I am with you always," said Jesus. Let us bow in silent prayer in homage to our unseen Host.

(All bow for a few moments in silent prayer. Then the minister prays aloud.)

MINISTER: O ever-present Christ, we who are thy disciples come to this table with humble hearts and with contrite spirits. In thy life we see our own lives purified; in thy death we find a love that we would know. Help us, we pray, to follow thee. Bless us now as we gather here in Christian fellowship, as did thy disciples of old in the upper room. Amen.

(The minister then gives a brief meditation, lasting not more than three or four minutes, and without notes. After a brief pause he rises and continues).

MINISTER: The Lord Jesus, the same night in which he was betrayed, took the bread and blessed it. Let us pray.

We thank thee, O God, for thy son Jesus Christ, who came into the world that the world through him might be saved. As we partake of this bread together, even as did he with his disciples long ago, may it be to us a symbol of our Lord and Savior, the Bread of Life, who passed from life unto death that all who believe on him might find life eternal. Amen.

(He places the bread on the table and breaks it into three or four sections.)

MINISTER: "This bread is my body broken for you."

(The minister takes a piece of the bread, passes the plate to the person on his right, and sits down. Each communicant breaks off a piece of bread, passes the plate to the person next to him, and so around the table. Each holds his bread so that all may partake together.)

(While the bread is being passed the minister repeats the following verses:*)

Bread of heaven, on thee we feed,
For thy flesh is meat indeed:
Ever let our souls be fed,
With this true and living bread.

Day by day with strength supplied
Through the life of Him who died,
Lord of life, O let us be
Rooted, grafted, built in thee.

(When all are served the plate is returned to its place.)

*Other appropriate verses may be used.

MINISTER: When Jesus had blessed the bread, broken it, and given it to his disciples, he said, "Take, eat; this is my body broken for you. This do in remembrance of me."

(All partake and bow in silent prayer. The minister rises.)

MINISTER: And in like manner he took the cup and gave thanks. Let us return thanks.

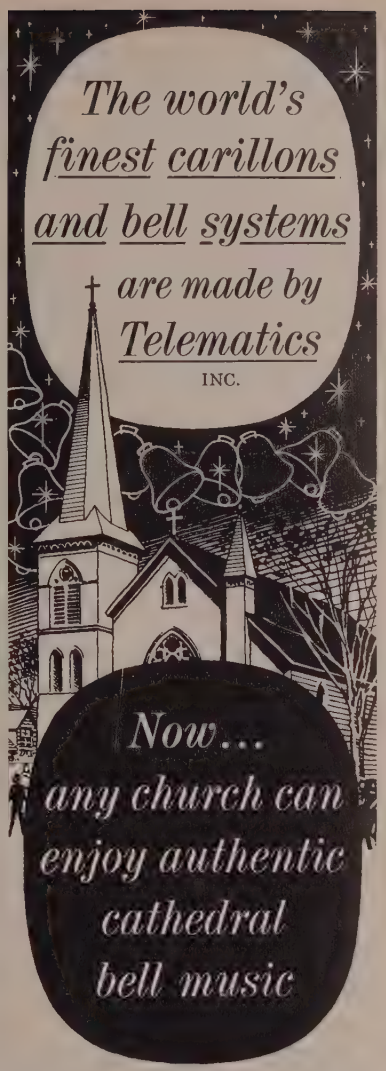
For the redeeming love of the Christ whose material body was crucified, yet who shares with us this service, we thank thee, O God. May this new covenant in his name which we sanctify by drinking this cup bind us closer in a tie of Christian fellowship, that we may better serve thee and him whom we claim as Lord and Master. Amen.

(Taking the chalice, the minister holds it in front of him.)

MINISTER: "This cup is the new covenant in my blood, shed for many for the remission of sins."

(He raises the chalice reverently as he speaks these words, then repeats the following verses:*)

Thy cup, O Christ, I take with trembling hand,
Remembering thee, whose bruised life it gave
In self-abasing love the world to save—
Save me, O Christ, though meritless I stand!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Thy cup, O Christ, I take, and pledge again
My life's best wine, sun-mellowed by the grace,
And trodden in the purple press of pain:
Too poor a vintage on thy board to place.

Thy cup, O Christ, I take, and humbly pour
My mingled life and thine, the world to bless.
Oh miracle! that my unworthiness
Thy worth transmutes into a priceless store.

(The minister replaces the chalice and sits down. Taking a glass of wine from the tray, he passes the tray to the person on his right and so around the table. When all have been served the tray is returned to its place.)

MINISTER (holding his glass): Jesus said, "This cup is the new covenant in my blood. Drink ye all of it." For as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come.

(All partake and bow in silent prayer. After an audible amen by the minister he reads parts of Jesus' last discourse (John 14:1-21, 15:1-27). Then he says:)

MINISTER: For ages disciples of the Master have gathered as we have gathered here tonight, finding in the fellowship of the Lord's Supper a communion with the living Christ that has helped them and blessed them. Such help and inspiration are ours if we take as our guide he who is the unseen guest at every meal, the unknown companion on every Emmaus road, the living Christ who ever seeks to enter human hearts and lives with the blessed promise, "Lo, I am with you always, even unto the end of the world." In Christian fellowship we meet, break bread, and part to meet again. In that fellowship let us sing together as did the disciples of old who "when they had sung a hymn, . . . went out into the Mount of Olives."

(All rise and sing the first verse of "Blest Be the Tie That Binds.")

Benediction

(All leave the table reverently and if possible go to another room before starting conversation.)

Maundy Thursday Communion Service

Edward H. Busekros*

The lights are low; the altar candles, lighted. There is a long table in the transept. It is covered with a white cloth. In the center, facing the congregation, is a chair covered with a white cloth. Before it on the table is a tall white candle. This is to represent the Christ. Five chairs are placed to the left and five to the right of the Christ chair. A white candle is at each place. The candle at the place of Judas Iscariot is black. One chair is placed at each end of the table. If a large communion cup, pitcher, and plate are available, place them in the center of the table and focus a baby spotlight on them from each side. Distribute the communion trays, wafers, and cups along the length of the table.

When the people come in the organ should be playing very softly. The music should be hymns which are familiar to the people as belonging to the Passion story.

When it is time for the services to begin, the organist will play the hymn "In the Hour of Trial," very softly, while the pastor reads the lyrics.

The Lord's Prayer (recited by the pastor)

The Offertory (While the offering is being received the organist will play the hymn "Because I Have Been Given Much, I, Too, Must Give," very softly, while the pastor reads the lyrics. The offering will not be brought forward to the altar, nor will any offertory prayers be said.)

THE PASTOR: This is Maundy Thursday night, sacred in our thoughts because of what transpired this night in the upper room. I have asked the men of the church council to help me re-enact and portray for us what occurred there that night.

There in the upper room with Christ,
A group of trusting men I see;
With true devotion in their hearts,
Absorbed in mystery.

Oft he had told them of this hour,
But what he meant they could not guess;
They only longed to be near him
And hear his words of righteousness.

What was the one of whom he spoke?
Could one of these the Lord betray?
Ah, then 'twas crystal clear! They stood amazed,
When maddened Judas slunk away.

I see the Master's upturned face,
His hands upon his aching heart;
For now the dreaded time had come
When he from these his own must part.

And they, they all stood up and sang,
What hymn it was I wonder, too;
And how I wish that I'd been there
With Jesus and his chosen few.

(author unknown)

*Minister, St. Peter Evangelical & Reformed Church, Kewanee, Illinois.

My friends, this is the upper room. Some of the disciples have been here in advance of the rest of us, and all things have been prepared. The tall white candle in the center of the table shall represent the Light of the world, our Lord and Savior Jesus Christ. (At this point the pastor will light the center candle.)

The other candles are at the places where the disciples sat that night. The black candle is at the place of Judas Iscariot. The bread and the wine of this sacrificial feast are ready and waiting for the disciples. All things are prepared. Come, and through the eye of the spirit, witness with me, once more, Jesus instituting the sacrament of his body and blood.

Now the feast of the unleavened bread drew nigh, which is called the Passover. And Jesus said unto his disciples: "Ye know that after two days the feast of the passover cometh, and the Son of man is to be delivered up to be crucified." Then were gathered together all the chief priests and elders of the people unto the court of the high priest, and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, "Not during the feast, lest a tumult arise among the people." Then Judas Iscariot went and communed with the chief priests and captains and said: "What will you give me and I will deliver him unto you?" And when they heard it they were glad. And they agreed to give him thirty pieces of silver. And from that time on he sought an opportunity to betray him unto them in the absence of the multitude.

And on the first day of the unleavened bread, his disciples say unto him: "Where wilt thou that we go and make ready that thou mayest eat of the passover?" And he sendeth Peter and John and saith unto them: "Go into the city and there shall meet you a man bearing a pitcher of water; follow him, and wheresoever he shall enter in, say to the master of the house: 'The Teacher saith, 'Where is my guestchamber where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready; there make ready for us." And the disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

And when evening was come, he sat down and the twelve apostles with him.

John, the beloved disciple, sat to his right. (John comes in and lights the candle from the tall center one and is seated.)

Simon Peter sat to the left of Jesus —impulsive, unpredictable, lovable Simon Peter, the leader among the disciples, a rock of faith. (During these lines he enters, lights the candle, and is seated.)

Judas Thaddeus was seated next to John. (He lights his candle from John's and is seated.)

Thomas, our twin, the doubter, a man of honest doubt, courageous faith, sat next to Simon Peter.

(Each disciple will enter, light a

(turn to page 29)

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MAUNDY THURSDAY COMMUNION SERVICE

(continued from page 27)

candle, and be seated as the lines introducing him are read.)

Andrew, the brother of Simon Peter, was called the gentle one. He was the one who introduced Peter to Jesus; later he introduced the boy with the loaves and fishes; also, the Greeks who wanted to see Jesus. (He sits next to Judas Thaddeus.)

James the greater was the brother of John, called one of the sons of thunder. He and his brother worked for their father, Zebedee, as fishermen. (He sits next to Thomas.)

James the lesser sat next to Andrew. Little is known about him except that he was smaller in stature but as great as any of them in his faith.

Phillip, Bartholomew's friend, was a matter-of-fact, methodical man. He found it difficult to believe what he could not see with his eyes.

Bartholomew, also called Nathanael, was a man of whom Christ said: "Behold, an Israelite in whom there is no guile." He was a dreamer and was given the spiritual insight that moved him to say: "Rabbi, thou art the Son of God; thou art the King of Israel."

Simon the Canaanite bore that name because of the land from which he came. He was also called the Zealot because he belonged to that group of patriots.

Matthew was seated farthest to the right of the Master. He was the writer of the first Gospel, a former tax collector who left all and answered the summons of the Master to follow him.

Farthest to the left of Jesus was Judas Iscariot, the traitor, the man of all the disciples most richly endowed both by nature and circumstances; a man of great learning, social position, and political influence who sold his soul for silver.

And when they were seated he said unto them: "With desire have I desired to eat this passover with you."

And after he had girded himself with a towel and poured water in a basin, he washed the feet of the disciples. After he had done so, he was troubled in spirit and said: "Verily, verily, I say unto you that one of you shall betray me."

The disciples looked at one another, doubting of whom he spoke, and began to say unto him, every one: "Is it I, Lord? Is it I?" And he answered and said: "One of the twelve. He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth forth even as it is written of him; but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had never been born."

And Simon Peter leaned across to John and asked: "Who is he talking about?" And John turned to Jesus and asked him: "Lord, is it I?" Jesus answered: "He it is for whom I shall dip the sop and give it to him." So, when he had dipped the sop, he taketh and giveth to Judas Iscariot. Then entered Satan into Judas and he asked: "Lord, is it I?" And he went out at once, and it was night. (Judas leaves. The nearest disciple extinguishes the candle of Judas.)

And as they were eating, Jesus took bread, and blessed it, and gave it to his disciples, and said: "Take, eat; this is my body which is broken for you; this do in remembrance of me." (The disciples take the communion bread, or wafer, and eat.)

In like manner also he took the cup after supper, gave thanks, and gave it to them, saying: "Drink ye all of it; for this is my blood of the new covenant, which is poured out for you for the remission of sins; this do ye, as oft as ye drink of it, in remembrance of me." (Each disciple drinks of a cup.)

(turn to page 31)

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Presbyterian Ministers' Fund, the oldest life insurance company in the world, observed its two hundredth birthday on January 11, 1959. This anniversary will be celebrated in various ways throughout the year. Its history parallels the history of the United States of America, and in its record books you will find the names of many of the famous of America.

In 1759 a charter was granted by Thomas and Richard Penn, sons of William Penn, to a group of clergymen to start "The Corporation for the Relief of Distressed Presbyterian Ministers and for the Poor and Distressed Widows and Children of Presbyterian Ministers." That was three years before the Equitable Insurance Company of London was chartered to serve the general public.

However, the incorporation really continued an organization which had been active since 1717. That organization was known as the "Fund for Pious Uses."

The first president was Reverend Robert Cross. The first secretary was Dr. Francis Alison, who founded the old London Academy which later became the University of Delaware.

Reverend John Witherspoon, president of Princeton University and a signer of the Declaration of Independence, was one of the earlier policyholders. Incidentally, he forfeited his insurance by his failure to keep the premiums paid.

Reverend George Duffield, revolutionary leader and chaplain of Congress, was another member.

Dr. Ewing, first provost of the University of Pennsylvania, served for some years as treasurer.

Another treasurer was William Allen, realtor, shipper, and manufacturer who was reputed to have one of the three privately owned coaches in Philadelphia.

To start the fund, 5050 pounds were raised in the new country; while Reverend Charles Beatty, a colorful patriot, traveled through Scotland and Ireland to raise 4384 pounds. These monies were contributed to "aid widows and orphans in this wild land." In addition, Beatty brought back 3827 pounds earmarked for missionary work, relief of ministers' widows and orphans, and "redemption of captives from Indians."

Today the Fund has 60,000 policyholders. While the term "Presbyterian" is in the title, since 1876 it has served ministers of all denominations. All of the usual forms of life insurance are available. The rates are more favorable than those of general insurance companies because of the longevity of ministers. The average death age in 1958 was seventy-two.

The company has seen some difficult days; it has weathered serious storms. But it has never had a lawsuit and has never contested a claim.

From Left to Right:
Andrew H. Neilly, Advertising Manager; Horace T. Allen, Secretary; Alexander Mackie, President.

In the early years no medical examination was required. Applicants appeared before the board to be "sized up." The members looked over the applicant, listened to his heart, felt his muscle, and inquired into his personal habits.

The early days must have been difficult ones for women. One of the problems faced by the new insurance company was the remarriage of widowed clergymen. As the insurance payments were made in the form of annuities, a young wife extended the expected years of annuities. The company tried to balance accounts by requiring every policyholder to pay a double premium for the year of his marriage.

Policyholders will be interested in the announcement that the company will celebrate its birthday by distributing $1,000,000 in extra dividends. The dividend checks for 1959 will be about fifty percent larger than those of 1958.

The Fund today is under the direction of a Board of Incorporators of distinguished clergymen and key laymen. The president and administrative head is Dr. Alexander Mackie, a Presbyterian minister who has held the office for twenty-three years.

Today's policyholders represent $194,000,000 in insurance. The goal for 1959 is to increase the amount to $200,000,000.

MAUNDY THURSDAY COMMUNION SERVICE

(continued from page 29)

(Here a benediction may be spoken by the pastor. Then a solo, "On Yonder Cross," should be sung.)

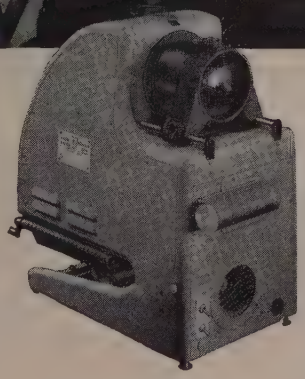
And when they had sung a hymn they went out into the night.

(Follow this with soft organ music so the men will have a chance to get to their appointed places and be ready to serve the congregation.)

The Confession of Sins
The Absolution
The Blessing of the Elements
The Distribution of the Bread
The Distribution of the Wine
The Benediction:

Let not your hearts be troubled: ye believe in God, believe also in me. . . . I go to prepare a place for you. . . . Peace I leave with you, my peace I give unto you. . . . This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friends. . . . Be of good cheer; I have overcome the world. Amen.

The Organ Postlude



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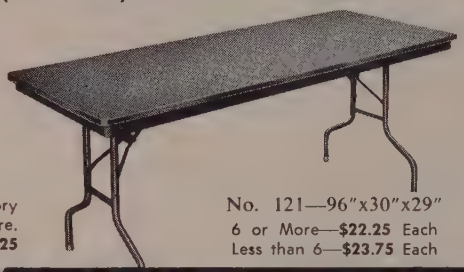

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In the introduction to a series of lectures and discussions directed to these ends, Mr. Caraker says:

> We know that the values within the religions of the world are deeply imbedded within the souls of the peoples and that the sacred literatures of these religions are the spiritual and intellectual life of the peoples. We do not seek to establish the reality of what is believed. We accept that. We seek the continuance of the reality of believing on the basis of sharing, motivated by the desire to encourage the supplementary and interchangeable values of each.

The series of lectures, which was concluded in late December 1958, is listed below.

BUDDHISM
Dr. Kenryo M. Kumata, San Jose, California.

HINDUISM
Dr. Amiya Chakravarty, Boston, Massachusetts.

ISLAM
Dr. Mohammed Bisar, Washington, D. C.

CONFUCIANISM
Dr. F. T. Cheng, Mount Vernon, New York.

JUDAISM
Rabbi Albert S. Goldstein, Brookline, Massachusetts.

CHRISTIAN SCIENCE
Mr. William Bardwell, Chicago, Illinois.

MORMONISM
Mr. Richard C. Stratford, Chicago, Illinois.

PROTESTANTISM
Dr. Walter Harrelson, Chicago, Illinois.

COMMUNITY CHURCH
Dr. Richard I. Porter, Columbus, Ohio.

Church Features

Dramatization of Last Supper

Occasionally a church develops a program so appealing that it is repeated at appropriate seasons year after year. The November issue of *Church Management* described such a Christmas program developed by Christ Church by the Sea at Newport Beach, California. In the same issue there was a story of a Pennsylvania German costumed observance which was repeated in the 1958 Christmas season and will be given in many communities in the future. The Elm Avenue Methodist Church of Roanoke, Virginia, enjoys the distinction of creating a dramatization of the Last Supper which uses living characters. This has proven to be so popular that it is being repeated not only in the mother church but in several other places.

It started with the first presentation on Palm Sunday 1954. The production at that time was simplicity itself. More than six hundred people attended that first presentation. The next year the "props" were improved, and the characters wore beards and better costumes. The attendance went up to 950. In 1956 the presentation was moved to the new high school auditorium, and the attendance jumped to 2200. In 1957 two performances in the high school auditorium brought out 3100 worshipers. In 1958 one performance was witnessed by more than two thousand. In August of 1958 it was taken to the Laymen's Conference of The Methodist Church, where one thousand laymen received the message.

The presentation has been an evolution or development. In the first presentation the actors were all members of the official board of the church. In 1958 nine of the characters had taken part each year; four parts were taken by men who had been elected to the official board since the first presentation.

In the first performance each of the characters had a speaking part. Each spoke in turn, starting at the left and going to the right. Later it was found that two contrasting voices off-stage, taking turns in speaking the soliloquies, were more effective. These soliloquies were written by the pastor, Ernest K. Emurian, who has included them in his book *More Plans and Pageants for Many Occasions* published by W. A. Wilde Company.

The value of a program such as this cannot be estimated by the attendance or the offerings. It makes an indelible impression upon the participants and upon the faithful who attend year after year. Then there is always a keen satisfaction in producing something which is of sufficient quality to bear repetition.

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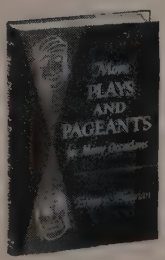
Ernest K. Emurian



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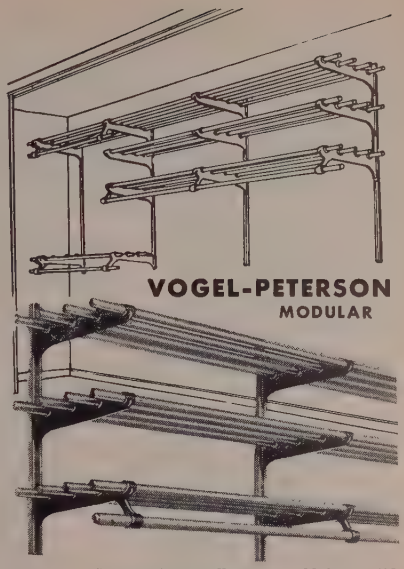

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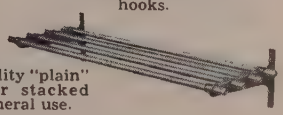

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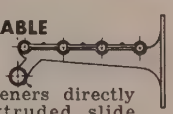

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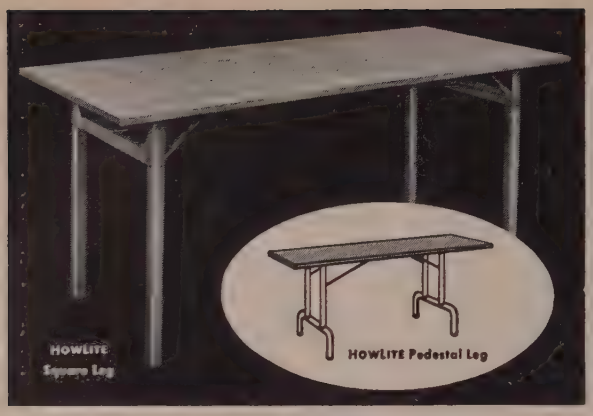

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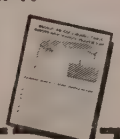

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Following the pages for fifty-two Sundays, there are pages for recording baptisms, new members, and funerals. The binder is 8½ x 11 inches in size and sells, complete with the form pages mentioned above, for $3.95.

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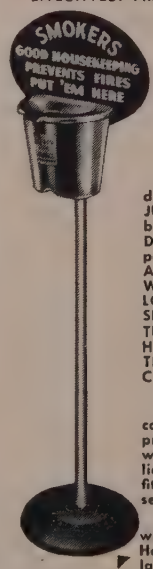

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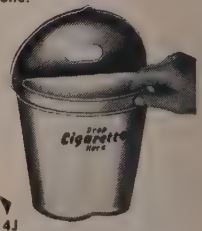

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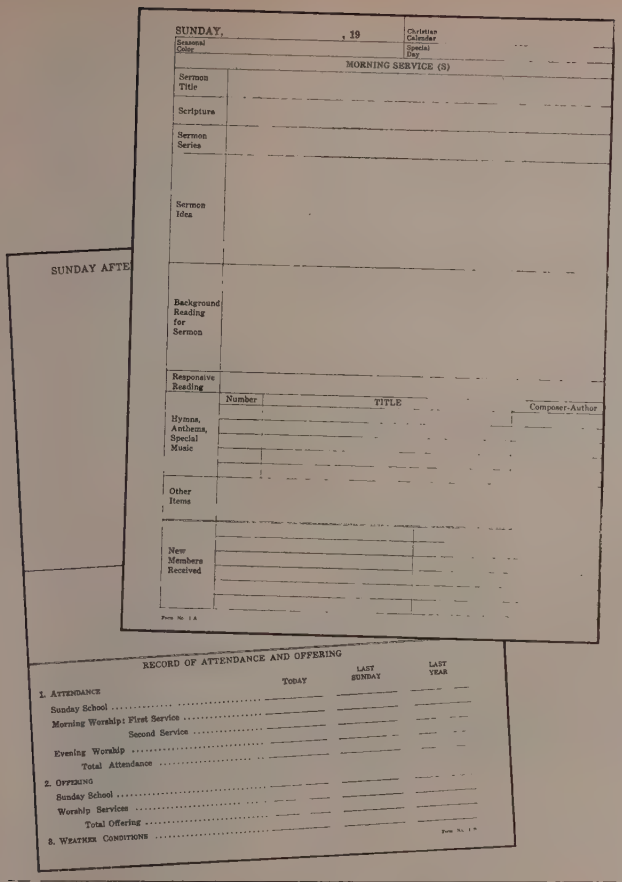
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Number
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LAST SUNDAY
LAST YEAR
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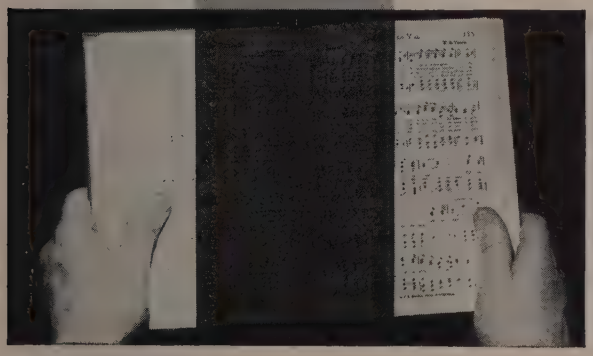

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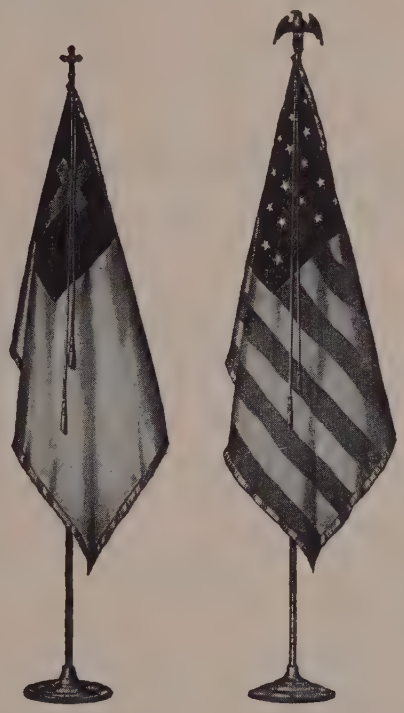

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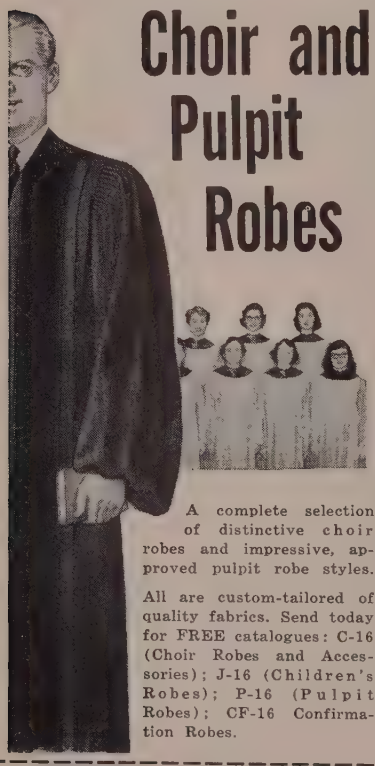

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Commies, Crisis and the Church

Philip Jerome Cleveland*

There is a destiny that makes us brothers; perhaps that destiny is music, as I learned one day. Calling along a back road, I was asked if I had ever called on Karl, the sheep farmer. Said the neighbor: "You see Karl. He is one strong man. He believer in Karl Marx; he tell you some things."

"Is he a Russian?"

"No, he real German. Hun, real thing. You find out."

In a few moments I was approaching a huge barn and a perambulating farmhouse.

"Baa, baa, black sheep, have you any wool?" But the sheep were white, or almost so. A flock loomed into view in an apple orchard, thick, impenetrable woodlands surrounding the pastures and farm.

Parking the car, I knocked at a back door. In the country a front door is only a convenience for out-of-town guests.

A middle-sized, buxom woman answered my knocking, cheeks cherry-red, a thick aureole of hair wound about her head in spirals, eyes sea-blue and animated. I said I had come to invite them to church.

"Hah, you wouldn't want my husband in church."

"Why not?"

"We're Germans. The good old Yanks hereabout call us Nazi." (World War II was going strong, Hitler in the saddle.)

Her eyes fairly sizzled. "Some of your people slam doors in our faces when we peddle strawberries, raspberries, apples, peaches. Some have thrown rocks at us. One man hurled a knife at me."

"But you are not Nazi," I interpolated.

"No. Karl's father was a fervent Marxian. We feel that Russian Communism is not a logical unfolding of the teachings of Marx. Karl is an officer in the Communist party, it's true; but we are rather of the German background. He despises Hitler!" She spat out words like boiling coffee.

"I hear that people persecute you as Nazi followers."

"Aren't people dumb?" she cried.

"Your husband wouldn't come to church?"

"I doubt it. The floor would cave in."

She invited me into a spacious, rustic kitchen, and we talked for a few minutes. Then she rose to her feet and addressed a walking shadow outside the windows: "Hello! K-a-r-l. We got company."

In a moment a tall, well-knit man in homespun, head shaded by a checkered cap, smoking a long, tapering pipe, approached me with hand thrust out.

"The minister on the hill, Karl."

He squinted at me, puzzled. "How you find my place?"

"It wasn't hard to find."

Soon he spoke his mind.

"You—capitalist. Your people—capitalist."

"What! me, capitalist?" I shot back. "All I own in the world is that auto in your yard, of ancient vintage. The church is loaned me, if I behave; my poor rural parsonage is loaned me, if I behave. What capital have you? You, sir, are the capitalist!"

His body straightened; he became alert. "What you mean?"

"You own this farm, barn, shed, car, and beach wagon. You own sheep and orchards and pastures. You are the capitalist."

He had just said that all capitalists ought to be lined up against his huge barn and shot. So I said: "You should be stood against the side of the barn and shot!"

He smoked a full minute in impenetrable silence and then grinned, drew the pipe from his mouth, and said: "Ach himmel, you are right! Hildegard, hear him? The American pastor is right!" He chuckled merrily.

We were not making progress talking church, however. He left the room looking for a pile of Communist-Socialist books. It was his wife's turn. She sneaked over to me and asked, softly, "Did I hear that you play the piano?"

"Correct."

"Karl is a pretty good violinist. You'll never get anywhere with him arguing politics and religion."

The wife led me to an ample, old-fashioned parlor and an ancient upright piano. I fussed with the keys and was going over some Stephen Foster melodies when Karl entered. Suddenly a wonderful idea struck me. I commenced a little German folk song.

Mrs. Gottlieb uttered a glad outcry, and she called to her husband, "Karl,

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

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you hear that? Get out your fiddle." She began to sing the German words to *Du, Du, Liegst Mir Im Herzen* ("You Live in My Heart").

Suddenly I realized the man had laid a violin case on top of the piano and was tugging at instrument and bow.

Sensing a bit of victory, without a word I commenced a second German folk song, *Ach, Wie Ist's Moglich Dann,* the exquisite, tender love song of Thuringia, "How Can I Leave Thee?" Karl was tuning his violin, and in a moment had picked up the beautiful theme.

As we finished I turned. The good wife had relaxed, had sunk deeply into a parlor chair, and was drinking in the music. The German shepherd was smiling. I thought of the haunting sentence of Jean Paul Richter, a countryman of his: "It sank deep into his heart, like the melody of a song sounding from out of childhood days."

"You know the beautiful 'Blue Danube'?" Karl inquired.

"A favorite!"

Again he slid his fiddle under his chin and swept the bow across the strings. Karl really went to work to make that river roll; he soon had it leaping and tumbling and pouring in cadenzas and arpeggios along the lovely channels of ravishing melody. I had to work to keep up with him; the moment I caught up with one zestful measure he moved into a faster tempo. It was almost a horse race on water power, Karl always a bank ahead, but my rumblings not far behind:

Then I sensed that Hildegard—wife, mother—was shuffling about the room, whirling, bobbing about the furniture. As the waltz increased in pace she laughed and swung into faster measures and whirling motions. She danced among chairs and floor lamps and bookcases, on rugs, on the floor.

"Oh, I wish I had a good man to waltz with!" she exclaimed rapturously. "Ah, is this good!" And she proceeded to whirl like a top; then spinning herself out, with a glad, exhausted cry she rolled into her rocking chair again, convulsed with laughter.

Finally Karl and I got the Blue Danube under control and nicely settled, and we stopped, both in a dripping sweat. It was as though we had just been pulled out of the water.

"My! My!" burst the shepherd. "I worked harder the past ten minutes than the past four hours in the hayfield!" He placed the violin in the case and tucked the bow in beside it. Almost tenderly he laid the two away.

"Minister, how about glass of cold beer?" Karl said.

"No, thanks. Blue Danube stuff good enough for me."

"Good ginger ale then?" Hildegard suggested, rising.

"That would be fine."

Chuckling, reaching for the pipe he had laid on a smoking stand, Karl sank now into the overstuffed parlor chair.

"What your people say if they hear that?"

"You mean the music?"

"Yes."

"They would like it."

"You think they not call us Nazi, throw rocks and make children scream at us?"

"My people have brains. They like music."

"You sure?"

"Positive. Why, you might play some Sunday with me—*Ein Feste Burg Ist Unser Gott.*

"Yes, I might play Luther's hymn, 'A Mighty Fortress Is Our God.' That,

(turn to page 41)

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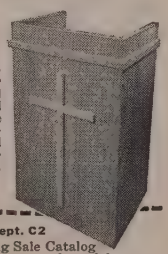

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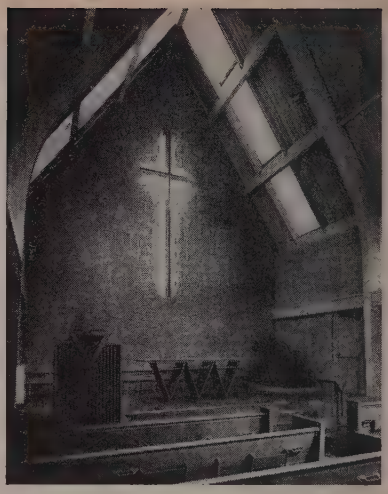

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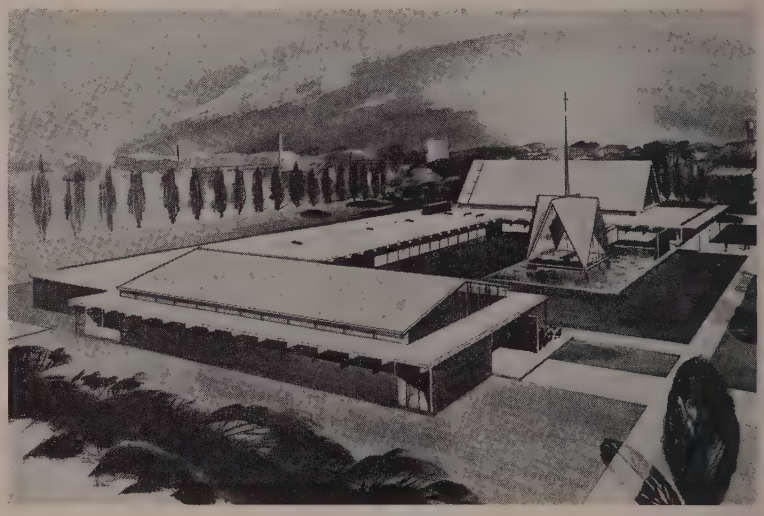

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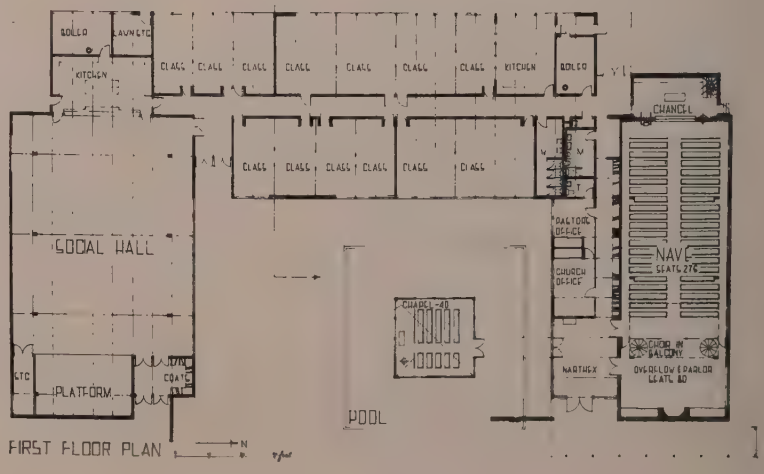

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Those Precious Morning Hours

Graham R. Hodges*

What a minister does with his morning hours determines what life does to him. We could stop there, but let's spell it out.

Despite many distractions, the pastor is supposed to devote time to original study, reading, prayer, and meditation. What he does with his solitude, in other words, is not only his own business, but his church's business, his Father's business.

If a recent survey by Dr. Blizzard of Union Seminary is correct, rural ministers spend thirty-eight minutes a week in sermon preparation; city ministers, only slightly more. This is hardly the time it takes to eat a hearty meal.

If the time spent in Bible study and prayer is in line with the above figure, we can see that too many pastors are operating in shallow waters indeed. No wonder books of ready-made sermons sell so well.

Not having a definite, prescribed, devotional or study period, Protestant ministers are free to be lazy or diligent, according to whim or necessity. Yet not many years elapse before sloth doth conquer, if not driven back by daily adherence to a rigid work schedule.

Some men work best in the early hours. By early I mean five or six o'clock. In 1938 I worked at lovely Silver Bay on Lake George, New York. During a large conference I was assigned the job of sweeping off the hotel front porch at five o'clock each morning.

I noticed a handsome, well-dressed gentleman emerging from the hotel each day just as I began work, carrying a Bible and another book. He walked to the furthermost part of the grounds and sat there beside the lake. For two hours, until breakfast, he sat there reading and gazing out over the lake.

It had always been a source of wonder to me how Kirby Page could write, speak, travel, and carry on other activities without apparent distraction or inner chaos. That summer in 1938 I learned, for the key conference leader who rose two hours before his pupils was Kirby Page.

John Wesley's famous pre-breakfast routine is too well known to dwell on. Suffice it to say that he had prayed and studied a couple of hours and was off somewhere on horseback by the time most of us stretch, yawn, and roll out.

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The world is never more yours than during the morning hours. Later, business takes over. You are pushed willy-nilly, not your own boss at all. The brain currents seem jangled. But when the morn's at seven and the snail's on the thorn—then God is in his heaven and in your mind.

The race is not to the swift—nor the battle to the strong, but rather to the man who disciplines himself to buckle down each morning. For that is the only free time most ministers have.

Is Rube Goldberg still inventing? If so, the National Council of Churches should commission him to make a special minister's bed which, responding to the alarm clock, would dump the man out of bed, dash cold water on his face, and send him stumbling and grumbling to his study. Enclosed is a down payment on the first one produced.

I FOUND HIS FOOTPRINT

I took a day to search for God,
And found him not, but as I trod,
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed
I saw his footprint in the sod.

Bliss Carman

COMMIES, CRISIS AND THE CHURCH

(continued from page 37)

too, is good music. Why not, Hildegard?" He paused as if surprised. "You think I, Karl Johann Gottlieb, follower of Karl Marx, play music—in church?"

"Workers of the world unite: You have nothing to lose but your chains." As I quoted that trenchant, famous sentence from Karl Marx the shepherd stared, gulped, gasped. He suddenly yanked the match to his lips and extinguished it; the flame had burnt his fingers.

"I learned that in theological seminary, in a class in sociology."

Can I ever describe the sudden transformation of a man? It was as though dawn completely illumined a swarthy, dirt-begrimed man.

"You learned—that—in school for ministers—in this country?" he stammered. "This country is—queer country."

"It's a wonderful country, Mr. Gottlieb."

"You call me Karl, eh what?"

After the buxom, beaming wife had served an excellent lunch, she said: "Would you two please play once more, just for me, *Du, Du, Liegst Mir Im Herzen?*

In a few moments I was saying, *"Auf Weidersehn,"* at the large back door. As I returned home late that day, words from a writer of my own native state, Ralph Waldo Emerson, echoed in memory:

For the world was built in order,
And the atoms march in tune,
Rhyme the pipe, and time the warder,
The sun obeys them and the moon.

Within three months Karl was playing the German hymn in church. His Communist friends objected when they learned of his Sunday morning excursion. He answered them: "It is better to go to church and play music than to go to Communist picnics, drink beer, and fight!" He withdrew from the party, joined the church, and became church school superintendent.

He was in his favorite pew only last Sunday, at rest and at home in an ancient Pilgrim pew, listening to the words of Jesus Christ, whose gospel, and not the dogma of Karl Marx, is able to save the world!

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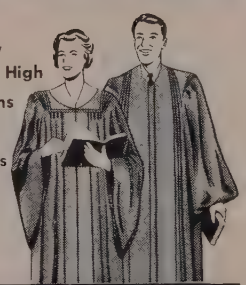

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Ministers' Vacation Exchange

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He took his rod and line
And motored up to Crystal Lake;
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The wife and kids are with him;
They'll share in all the fun
Then come smiling back to us
When vacation weeks are done.

Our preacher's gone to conference
At Skilton by the sea;
He'll hear the masters preach and teach
And come back, presently
With inspiration in his eye,
New definiteness of goal.
Vacation is the preacher's time
To fortify his soul.

Our preacher's brought a trailer
And hitched it to his bus.
He's started for the mountains
To get away from us.
We'll take vacation preaching
While he putters with his cars;
And pray that he brings back to us
A handful of the stars.

The Minister's Vacation Exchange first appeared in *Church Management* in the issue for January 1929. It has been a feature of the spring issues since that date. Hundreds of happy exchanges have been made by our readers in the past thirty years.

The idea in back of the plan is to help ministers' families enjoy a change of scenery during the vacation experience without too great expense. At first the department was limited to actual exchanges of pulpit and parsonage. Since then it has been broadened. Churches which are seeking summer supplies may make an announcement. Ministers who cannot offer their own pulpits may offer to supply a pulpit for use of a manse.

During these many years we have received just two complaints. Both of these were made on the same grounds—abuse of the property. This leads us to suggest that exchanges be made with care.

No charge has ever been made to our subscribers for use of the department. Nonsubscribers have been asked to qualify by entering their subscriptions.

The rules are quite simple. You write your request in the form of a classified advertisement. Tell what you have to offer and what you expect in exchange. Here is a good sample.

(turn to next page)

Bequests To Ministers

Arthur L. H. Street*

A New York woman left a will that gave $5000 to "Reverend Daniel R. Burns, pastor of St. Joseph's Church . . . individually," with a request that "such money be used by him for whatever purpose he shall deem proper."

The question rose in the settlement of the estate whether it was essential that Mr. Burns remain pastor of the named church in order to collect the bequest. The New York Surrogate's Court, Queens County, answered in the negative. It decided that it was an individual and unconditional bequest. In short, the reference to the church of which he was pastor when the will was made identified him, as distinguished from any other Daniel R. Burns who might have lived in the community. (In re Devitt's Will, 172 N. Y. Supp. 2d 848)

***An attorney and for many years writer for "Church Management."**

MINISTERS' VACATION EXCHANGE

(continued from page 42)

Will Exchange. Presbyterian minister in New England will be glad to exchange house and pulpit for the month of August. We are located about ten miles from seashore with good beach. One Sunday service; only emergency pastoral calls. Modern home. Address **Reverend John Doe, 33 Mill Street, Hartford, Connecticut.**

If your church will offer an honorarium, or if you expect one, mention that in the announcement.

The first appearance of this department for 1959 will be in the March issue. It will continue month after month through the June number. We do require that your own name and address be given so replies will be mailed to you, not to this magazine.

Unless we are instructed otherwise, each item will be published twice, with the exception of those which come in too late for the May number. If you arrange an exchange before the second insertion, please advise us immediately so we may omit the second insertion.

Happy landing!

PEACE OF MIND

It is a cheap slot-machine religion that is used as a means to an end rather than an end in itself. Would you like to have peace of mind? Try religion. Would you like to get along better with members of your family? with those with whom you work at the office? Religion might help. Would you like to have a healthier body? a healthier mind? Try religion. Don't misunderstand me. Religion does give peace of mind; it does provide better relationships; it does mean healthy minds in healthy bodies. But religion is not a means to anything other than the presence of God. We should seek God, not for what we can get out of him, but for what he can get into us. We should love our earthly fathers, not to increase our allowance or inheritance, but because of our appreciation and respect for them and because they are lovable. We should love God because of our love for the things God loves. We should seek to be used of God rather than seek to use God.

Gaston Foote,
Footnotes,
(Fleming H. Revell Co.)

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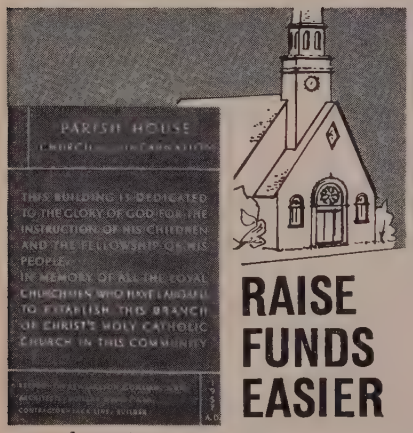
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A Sermon on Conversion

The Dusty Corners of Life

Howard Lee*

Two men were discussing an acquaintance. One spoke admiringly of the great change that was evident in the man since he had become a Christian. He had been a bad character: rough, immoral, dishonest. He had even been caught in some of his skulduggery and served time in prison. Then one day the great change came: He accepted Christ, was baptized, and united with the church, professing his faith before the world. He became a regular attendant at church, an enthusiastic student of the Bible, and the most liberal giver in his church. More than that, he became an ardent witness for the faith that had redeemed him; and he made his business and social life serve as opportunities for him to share Christ with others.

The other man in the conversation agreed that it was a remarkable change as far as it went, but he went on to say that he had had business dealings with the man and had found that you could not trust his word. He would say one thing and deny it next day; he would welsh on agreements. "But," he added thoughtfully, "after all, it would be difficult for a person to change the habits of a lifetime overnight." Contrary to some popular ideas, becoming a Christian does not change one instantly, completely. Even in the most sensational conversions there remain corners of life that must be dug into, cleaned out, and renewed.

George Matheson said that the New Testament is a portrait gallery with two pictures of each subject: one before and one after the person met with Jesus. Like the "before-and-after" pictures in our magazines, anyone could tell the difference. But in many a life the ideal portrait is slow in forming.

Look at the New Testament glimpses of Peter, for example: the blustering big fisherman, always the first to talk, always flying off the handle. After he had come to Christ he was not completely, instantly changed; he remained much the same sort of person, except for the change in direction in his life and his new allegiance to Jesus Christ. But see that same Simon Peter after years of trial and error, years of repenting for each failure and trying again; a lifetime of Christian experience brought out the ideal portrait we see reflected in the letters of Peter near the close of the New Testament.

So, although the change may not be complete at the start, we can thank God for the change, however small. For we know how bad the portrait of any of us might be if Christ had not touched us at all. But having come face to face with him, we cannot rest until we have gone through every room and every corner of our lives and let Christ do his redeeming, regenerating work throughout. Take time to study your business life, your social life, your recreation, and your friendships. See if in these areas of your existence there are corners where conversion is needed, where Christ has not been able to reach with his redemption.

It may be that the term "conversion" seems a little strange to you. Perhaps you cannot recall anything in your life that could be called a conversion experience, because you grew up in the family of God and your allegiance to Jesus Christ goes back to your earliest childhood. The Father might say to you as to that elder brother of the parable, "Son, thou art ever with me." Even so, you may the more need this message. For every son, whether he wanders away like the prodigal or not, has whole areas of his life where Christ must be let in and allowed to do his redeeming, redirecting work. It may be only a tiny corner, maybe only a cranny; but selfishness or pride keeps it hidden and secret. Yet Christ must be admitted. A near-perfect young man came one day to Jesus to ask him how he might inherit eternal life. After questioning him, Jesus said, "One thing thou lackest." And that is what Jesus does for each one of us. He examines our lives for the point of need, the unconverted corner, and bids us make it conform to God's will.

D. T. Niles of Ceylon, in a book titled *That They May Live,* says: "We all

(turn to page 65)

*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.

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A completely new service to the man in the Pulpit

WHAT kinds of books do you, as a working minister, need most? Increasingly members of the *Pulpit Book Club* have answered that useful, practical books for their working library are the most helpful — the hardest to obtain.

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Because of this, our friends have suggested that we might best serve ministers by making a major change in policy, and concentrating *exclusively* on selecting and making available to the men in the pulpit, books of practical, work-a-day value. We have adopted this suggestion, and it is our sincere hope that this new service with savings of more than fifty per cent will help fill a long-neglected need. Your comments and suggestions will be appreciated.

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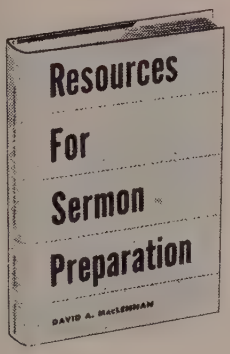
by David A. MacLennan



WRITTEN by a great preacher — and teacher of preachers — this book takes you through the Christian year with a stimulating, practical discussion of sermon possibilities. Nothing in this book is "predigested" or "ready-to-use" — it is designed solely to provide a wealth of material that will stimulate your *own* creative thinking. It illustrates brilliantly the kind of practical, *immediately usable* books the *Pulpit Book Club* offers you each month.

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NEW BOOKS

Preachers and Preaching

NOTABLE SERMONS FROM PROTESTANT PULPITS **edited by Charles L. Wallis. Abingdon Press. 203 pages. $2.95.**

The twenty-four sermons in this book, according to its editor, portray the minister "as shepherd, teacher, counselor, prophet, and expositor." Although this is a wide range, the reader of these sermons will not dissent from such a characterization. There are comparatively few collections of sermonic literature representative of so many types of preaching. The sermons are grouped under the following heads: Christian Growth and Nature, The Church and Churchmanship, Evangelism and World Outreach, Brotherhood, Advent and Christmas, Lent and Easter.

Reading the sermons will give convincing evidence of their rich variety. Of course, it is not the function of a book review to list all of the topics and authors represented in such a collection. However, a few selected almost at random will give some idea of its scope. The first sermon is Prisoners of Ourselves (Ralph W. Sockman). Another is For Such a Time as This (David A. MacLennan). Other typical productions are: God's Outreach (Ralph A. Herring), I Saw Satan Fall (Gerald Kennedy), Getting Along with Each Other (Samuel W. Shoemaker).

Yet the range of the contents of this volume is not its chief merit. *Notable Sermons from Protestant Pulpits* is one of the most distinguished collections of sermons published in recent years. It is a homiletic library in one volume. It is readable, constructive and inspiring.

L.H.C.

GIFT OF LIFE **by Wesley P. Ford. The Bethany Press. 96 pages. $1.75.**
SERMON SEEDS FROM THE GOSPELS **by Webb B. Garrison. Fleming H. Revell Company. 126 pages. $1.95.**

The first of these is a book of twenty-nine devotions, designed for use by individuals or groups. Each devotion is approximately three pages in length, and each ends with a prayer. Incidents from the scriptures, from life, and from wide reading make these brief homilies very effective. This example is used under the heading "You, Too, Can Preach," as the author tells us that it is true of our Protestant tradition that we preach as we walk. "Saint Francis of Assisi once stepped down out of his monastery and, laying his hand on the shoulder of a young monk, said, 'Brother, let us go down into the town and preach.' So they went forth, up and down the streets, conversing with those along the way. Finally they returned to the monastery, whereupon the young monk said, 'Father, when shall we begin to preach?' Saint Francis replied, 'My child, we have been preaching. We were preaching while we were walking. We have been seen, looked at; our behavior has been remarked. We have delivered a sermon. My son, it is of no use that we walk anywhere to preach unless we preach as we walk.'" (page 54) This book can be a very useful and effective help.

The second book is a running commentary on certain key verses from the four Gospels. Each Gospel is followed, and the only verses used are those which to the author contain some dynamic new interpretation. Two or three verses are usually considered on one page, but many of them might well become the foundation idea for a sermon. As an example: ". . . they departed into their own country another way." (Matthew 2:12) "There is no way one can spend his or her entire life kneeling in the straw beside the manger, offering precious gifts to the Holy Child. We must inevitably go back to our own country, lose immediate physical contact with the highest and best found in a life of searching. Does this lead to despair, to resignation, to ceasing from beginning the search? By no means. For the one central event, self-giving in the stable, becomes the organizing center for all future activity. Through memory, it can transform life in spite of the fact that one cannot continue endlessly in the physical presence of glory. Men can no more be always at their prayers than they can be always eating or sleeping. We must come down from every mountaintop. But we do not need to come down the same person we were when we ascended."

Such paragraphs provide food for thought, and grow into challenging sermons or addresses. This is quite an interesting and helpful volume.

L.N.L.

PREACHING ON CHRISTIAN UNITY **edited by Robert Tobias. The Bethany Press. 159 pages. $3.00.**

A book of sermons with different topics grouped about a single central idea is something decidedly out of the beaten track. This, though, is just what we have in this volume on Christian unity edited by Robert Tobias, professor of Ecumenical Theology at the School of Religion, Butler University, and member of the staff of the Council on Christian Unity of the Christian Churches (Disciples of Christ).

The twelve discourses come from varied backgrounds and were by no means all preached for the same immediate purpose. For example, one was preached in Paris at the centennial celebration of the founding of the YMCA; another, at the General Assembly of the National Council of Christian Churches (USA); still another, at the uniting synod of the former Evangelical and Reformed and Congregational-Christian Churches in Cleveland. They also come from preachers of different nationalities and theologies. The Church and Churches is by D. Albert Bereczky, Bishop of the Reformed Church in Hungary, Danubian Diocese; The Scandal of Disunity, by James of Melita, Orthodox Metropolitan of Malta Among the more familiar names are those of Paul Scherer, Halford E. Luccock, Ralph W. Sockman, and Harold Bosley.

It must be admitted that some of these sermons are more readable than others. All of them, however, are a contribution of importance to an enlightened and enlightening discussion of a great Christian principle. Dr. Tobias begins the foreward of the book by stating, "Christian unity is something to preach about." These sermons are a clear and convinc-

ing illustration of this epigrammatically expressed truth.

L.H.C.

THE THINGS THAT REMAIN by **William Ralph Inge. Harper & Brothers. 140 pages. $3.00.**

It was just about a quarter of a century ago that W. R. Inge retired from the deanship of St. Paul's Cathedral. At that time his name was probably more familiar than that of any other preacher in England. When he died in 1954, he had to some extent outlived his popular reputation. It would, however, be highly unfortunate if some of his challenging writing were not kept alive.

From the very nature of things the twenty sermons contained in this book belong to a generation receding into the years of the past. Yet this does not mean that they do not have a vital message for us today. Their titles alone arouse our interest and make us think. The sermon Religious Faith was preached in the Cathedral Church of Litchfield when the citizens of that city met to do honor to the memory of Dr. Johnson, their greatest native son. It is a discussion of the spiritual significance of the life and teaching of the great moralist which no student of Johnson could think of ignoring. It is a vital contribution to English thought.

Another of the sermons has for its title The Discipline of the Thoughts. Its text is 2 Corinthians 10:5—". . . bringing into captivity every thought to the obedience of Christ." This is a clear, practical, inspiring discourse. To read it without applying it directly to the immediate problems of life would be difficult, if not absolutely impossible.

The sermon An Old-time Character has for its subject the life, struggles, and personality of Jacob. It is followed by one entitled Two Pharisees on Themselves. One of the Pharisees is Paul and the other is the man who went up into the temple to pray. Of this man Dean Inge says: "The fault of the Pharisee was not exactly pride, but self-satisfaction. The word does not perhaps seem to us to convey a very serious charge; there are many worse faults than that we may think. Perhaps there are; but it would hardly be too much to say that our Lord seems to have regarded self-satisfaction as the most dangerous state into which a man can fall."

These sermons are out of the beaten path, but this does not detract from their value. In the introduction to the book written by W. R. Matthews, dean of St. Paul's, we read that although some of Dean Inge's writing was relevant to the topics of the passing moment, "more of it grapples with the fundamental questions of religion and the values of human life." The sermons in this book represent the best thought of a great preacher.

L.H.C.

Church and State

CHRISTIANS AND THE STATE by **John C. Bennett. Charles Scribner's Sons. 302 pages. $4.50.**

Here is an excellent, well-balanced study of the relation of church and state. Allied subjects such as the theological basis of the state, the state's nature and function, and some important problems of political ethics are also included within the scope of the book.

This work is divided into three parts. The first is very brief and is concerned with the issues of Christian faith in a religiously pluralistic society. Noting a more or less officially recognized theism among us, the author believes that ours is not a secular state indifferent to the religious life but one which justifiably provides for certain acts of religious recognition. He finds an overlapping of the convictions of Christians and non-Christians in some common conceptions of justice and the unity of the human race.

Part two is devoted to the Christian understanding of the state and its functions. After discussing New Testament warnings against anarchy and the absolute state, the author compares the teachings of Luther and Calvin on the state and the doctrine of man, adding his own interpretation of this relation. There are chapters concerning such problems as the resistance to political authority, the conception of a limited state, Christian freedom, and Christian democracy. A good statement of the Christian grounds of civil freedom appears in the chapter Christian Freedom and Civil Liberties. The author presents a clarifying analysis of the issues involved between pacifists and nonpacifists. His treatment of the state's role in economic life is of special interest and importance.

Part three is entitled Church and State. After outlining some presuppositions about the church, the writer discusses patterns of church-state relations with reference to the grounds for separation. Succeeding chapters are: Church-State Separation; The Church, State and Education; A Protestant View of American Roman Catholic Power; Direct and

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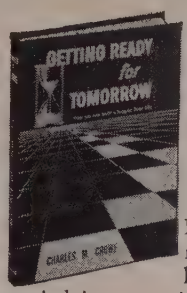

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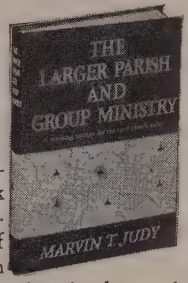

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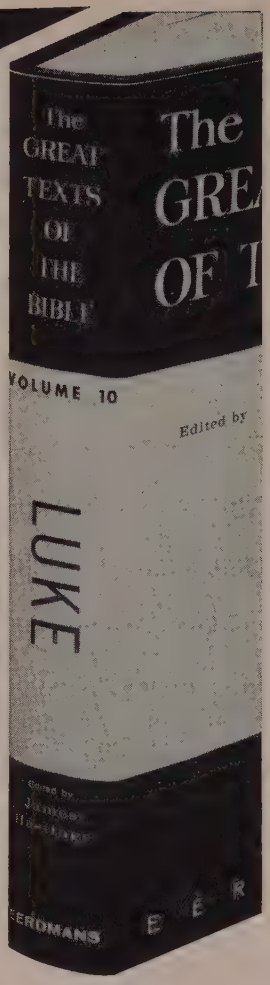

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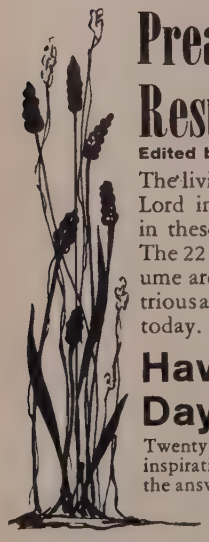

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Indirect Action of the Church upon the State; and, The Christian Citizen and Politics.

While extremists and absolutists in the area of church-state relations may not like this book, it merits careful study and wide reading. The author's fair, irenic treatment of controversial issues impresses this reviewer as eminently wise and discerning. Dr. Bennett is professor of Applied Christianity and dean of the faculty at Union Theological Seminary, New York City.

J.C.P.

A TIME TO SPEAK **by Michael Scott. Doubleday & Company, Inc. 350 pages. $4.50.**

Here is the autobiography of a delicate, spiritually sensitive soul who has dared to make lonely stands for what he believes is right; and whether lionized or ridiculed, applauded or jeered, he has made those stands and is continuing to do so.

The author tells, in his own modest way, the story of his pilgrimage from an Anglican vicarage amid the slums of Southampton, England, to the land of his adoption, South Africa. We see him in his first journey to South Africa and read of him on subsequent journeys. In his journeys and sojourns in that troubled land, Michael Scott's chief concern is for the underprivileged, the outclassed, and the disinherited. From Kenya to South West Africa he champions their cause, even to the extent of taking their cause before the bar of the United Nations.

We learn something of his disgust with organized Christianity and institutionalized religion. He gives us quite a glimpse of his experiment with Communism, even becoming a member of its cell life, only to renounce it all, fully realizing the futility of his venture. While cradled in the Anglican Church, he stands today outside its pale in a similar manner to men like the Wesleys, General William Booth, etc. He feels that the church must do much more than be preoccupied with doctrine, order, and discipline. It must be an "instrument of change and of redemption of the world."

We learn of his association with the hunger marchers during the era of the depression, of his imprisonment in South Africa because he had the courage to stand against the apartheid laws. The oppressed Herero people won his sympathy to the point of his becoming closely identified with them in all of their struggles. In these struggles he brought their cause international rec-

ognition. It troubles him little if there are those who regard him as somewhat fanatical and eccentric. He is so committed to the movement in which he believes that he has been, and is, ready to pay any price that its cause might triumph.

It is due to his indefatigable efforts that there is in London today the African Bureau, where the rights of African colonial peoples are fought for "with integrity rather than exploited for selfish ends." This is the kind of book to fire the soul and fill us with a restless discontent with conditions as they are, whether or not we are confronted with them in our own country or in lands beyond the seas.

A.S.N.

THE CATHOLIC CHURCH IN ACTION **by Michael Williams, with the collaboration of Julia Kernan. Completely revised by Zsolt Aradi. P. J. Kenedy & Sons. 350 pages. $5.75.**

This is a newly revised edition of a standard work, first published in 1934, on the organization and activities of the Roman Catholic Church. The book is intended for the average reader, Catholic or non-Catholic, and its major purpose is to describe in detail the main outlines of the organized system by which the Catholic Church carries on its work today. There are two major divisions in this volume which are respectively entitled "Rome—the Center" and "The Church throughout the World."

While some portions of this study are so detailed as to have little appeal for Protestants, much of the material should be highly illuminating and informative for the non-Catholic reader. In view of recent events taking place in Rome, the following chapters are of timely interest and importance: Peter's City, The Vatican, The Papacy, The Modern Popes, The Papal Court, The Cardinals, and The Hierarchy. Protestants who are unfamiliar with Catholic practices will find instructive discussions of subjects such as The Parish and the Parish Priest, The Liturgy, Catholic Education, and Catholic Action.

New developments and directives in Roman Catholicism have necessitated the adding of important material to the chapters in the original edition. One of the new chapters is a brief discussion of the Church in Communist-dominated countries. All in all, This is a "must" book for anyone desiring a thorough understanding of the organization and workings of the Roman Catholic Church.

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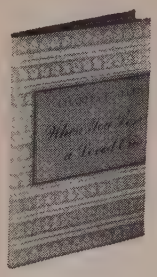

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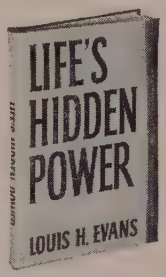

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Modern Mysticism

EXISTENCE UNDER GOD **by Albert Edward Day. Abingdon Press. 144 pages. $2.50.**

This volume hints at the significance of the appointment of Dr. Day as chaplain and director of spiritual life at the new Wesley Theological Seminary on the campus of American University, Washington, D. C. His earlier books are well known, especially his *Beecher Lectures;* but in recent years, through *An Autobiography of Prayer* and his leadership of the Disciplined Order of Christ, he has taken his place at the front of teachers of prayer and the spiritual life.

If it is true, as this reviewer heard Glenn Clark himself say, that the Camps Farthest Out were for spiritual children, and that the *ashrams* of E. Stanley Jones were for spiritual young people, then the retreats of Albert Day are for mature Christians. For this book certainly is no happy volume of simple inspirational truths. It requires the mind to chew on these things, as Dr. Day brings both mind and heart to play upon his central theme.

His theme is sure and specific. Not saints alone, he says, but all who wish to do so may have direct, first-hand relationship with the Eternal God through prayer. Then he continues to show how this can be done. His illustrations in part come from excellent reading and in part from his rich experience as a retreat leader, but the bulk of his material comes out of the personal life of a man of God. This gives authenticity to his book.

This reviewer wishes that the author had given as much care to the "how" of this way as to his interpretation of the way itself. Then it would not have an equal.

H.W.F.

LIFE OF EVELYN UNDERHILL **by Margaret Cropper. Harper & Brothers. 244 pages. $3.75.**

For those of us who know the writings of Evelyn Underhill, this is a "must" book. Margaret Cropper took the extensive notes that Miss Underhill's literary executor, Lucy Menzies, had gathered, and worked them through her own friendship with the noted interpreter of mysticism.

Two books of real scholarship came from Miss Underhill: *Worship* and, much earlier, *Mysticism.* These will long be recognized as the definitive books to their date. But in the growing of her own spirit, as she turned from agnosticism to the Anglo-Catholic faith, she has become better known to two generations as one of the finest exponents of mystical prayer. Her letters of counsel, her many retreat addresses, her little book *The Spiritual Life*—all make her one of the modern masters of prayer.

This volume refuses to be an adoration of Miss Underhill. At times it would seem that the author is almost overly-careful not to point out the rightful significance of her subject. But the fine result is an objective study of a remarkable woman whose intellect won the admiration of a skeptical English generation.

Of real help in the book are the extensive quotations from her many works. As a result of these, many who might not be so familiar with her writings will nevertheless want to seek them out. After reading this warm biography, many should turn to the work of Miss Underhill to find in it the substance so often lacking in today's so-called inspirational books.

H.W.F.

DEATH—THE GATEWAY TO LIFE by Edward Cope Wood. Exposition Press, Inc. 103 pages. $3.00.

Mr. Wood, the author of this book, has lived most of his life in the environs of Philadelphia, Pennsylvania. For some years he was president of the Wood Manufacturing Company of Camden, New Jersey. He later served as financial secretary of the YMCA and chairman of the board of directors of the University of Pennsylvania. He has been honored by being elected to the board of directors of the Religious Society of Friends. He now lives with his wife in Germantown (Philadelphia), Pennsylvania.

A generation ago he was led to take an interest in things psychic. With characteristic persistence he has continued his quest. His home in Germantown has been a mecca toward which many interested in survival have made their pilgrimages. In the rooms of that home have taken place some of the most amazing spiritualistic revelations. These have included spirit writings, mental seances, and materializations. Mr. Wood was fortunate in making a contact with Leonard Stott, a steamfitter by trade, who continues to be a most effective medium.

In the pages of this book Mr. Wood gives detailed accounts of his experiences over the years. The seances were held either in the home of the medium or in his own home. The book gives the texts of many of the spirit messages, tells details of amazing apports, and publishes some of the most convincing photographs of materializations that we have ever seen.

It would be difficult to say what is the most challenging event listed in this book. I think that I would give this honor to the apport of the Indian hammers in which the distinguished scientist J. Gilbert E. Wright participated.

Mr. Wood now is nearing the end of his earthly life and is anticipating a greater world to come. As a novice in this mysterious field of spiritual life, I followed the footsteps of others to his Germantown home. I found him a calm and assured personality whose experiments in the mystical have strengthened his religious faith. The following gives the philosophy by which he has lived.

If mankind could be convinced that a conscious life follows the great transition that we miscall death, and that as we live here so are our future lives determined and characterized in the life to come, the world would be a different place.

His work carries the endorsements of Sherwood Eddy, S. Ralph Harlow, Professor C. J. Ducasse, Dr. Gustav Stromberg, Harry S. Longley, and others. It is an honest book, written by an honest man who has had the privilege of sharing some amazing experiences.

W.H.L.

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Priming the Preacher's Pump

In the Lenten season, perhaps more than in any other period of the Christian year, we preachers use *words* for the work of the Lord. To our Sunday sermons we add devotional addresses in our own churches, and we engage in pre-Easter evangelistic or other types of "special" services. Occasionally in the weeks preceding the anniversary of Christ's resurrection we participate in a preaching mission. Not a few pastors have church membership, training, or confirmation classes. This latter exercise is less formal than preaching the Word in a service of public worship, but it involves much speech. No one who knows the impact made upon a human soul by a word fitly spoken and given wings by the Holy Spirit ever decries or ridicules the spoken word. Nevertheless, we may be pardoned if we sometimes wonder what has been the definite result of the torrents of talk on behalf of God, Christ, the Kingdom which inundate the world. Dr. William Barclay of Trinity College, Glasgow, said not long ago that "there is enough Christian talk in this world to reform half a dozen worlds." He added that the chief trouble consists of there being so little action for all the talk.

One of Scotland's great orators and one of Protestantism's noblest preachers was the late Thomas Chalmers. Following a masterly speech in the general assembly of his church, he was congratulated by many friends and admirers. "Yes," he answered, "but what did it do?" On our proverbial indigo-hued preacher's Monday we have been known to ask, at least ourselves if not the Lord under whose authority we speak, "But what did it do?"

In this season hallowed by the last journey of our Savior to the city he loved and near which he was to die, let us remember that Christianity is indeed (as the late Sir Wilfred Grenfell said) not diction but action. For our encouragement, let us also remember that our Master, who went about doing good, "came preaching." Words may be deeds. God takes our poor, stammering, imperfect words; and when we offer them and ourselves to be his transmitters, he repeats the miracle of the life-changing Word. Dr. J. B. Phillips gives added thrust to the powerful declaration of the Apostle Paul in his translation of 1 Corinthians 1:17, 18: "For Christ did not send me to see how many I could baptize, but to proclaim the Gospel. And I have not done this by the persuasiveness of clever words, for I have no desire to rob the cross of its power. The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death it is nothing less than the power of God." To adapt a wish of a once-famous literary woman, may you live until you speak fully the word of your life for Christ and those for whom he died and rose again.

SERMON SEEDS

March has five Sundays this year, including the greatest day of the Christian calendar. Here follow five sermon ideas which the preacher may develop or discard in favor of better ones these may suggest.

I. *Making a New Beginning through Prayer.* Texts: Luke 11:1—"Lord, teach us to pray." Galations 3:4 (J. B. Phillips translation)—"Surely you can't be so idiotic as to think that a man begins his spiritual life in the Spirit and then completes it by reverting to outward observances?" (1) Every normal person needs to make a fresh start in life from time to time. Satisfaction with present achievement spells stagnation. Stagnation signifies slipping backward. This is particularly true in Christian development for Christian witness and other forms of service. Professor Kenneth J. Foreman of Louisville quotes one of industry's historians: "There's only one excuse for history—explain the past to improve the future." This is true of any history. It is true of the history of an individual human being, of a church, of a nation. Therefore, it is essential that any program to improve the future, to make a new beginning toward a more significant level of attainment, should begin by examining our past. Prayer, which is both God's work in and through us and our response, marked the beginning of our spiritual life. As Paul wrote to his "beloved idiots" in Galatia, we begin our spiritual life in the Spirit, and when we are in the Spirit we are in prayer of one kind or another. (2) To make a new beginning we must pray. This is more than "saying our prayers," although most of us need to use words in prayer. Christian prayer follows the example of Christ. Always our Lord focused his prayers upon God. Indeed this is our first duty to God, to confront him in adoring love as a normal child "confronts" a loving, responsive, and mature parent. When we thus focus on God in our prayers, we realize how far short of his hope for us we have fallen. We examine ourselves in the light of his goodness, his truth, his justice, his love. To do so is to be made keenly aware of how and where we have failed. This honest self-scrutiny need not be morbidly introspective, but healthily honest. Facing ourselves, acknowledging our failures in integrity, in justice to others, in love toward those who not only love us but toward those who oppose and hate us, is to engage in the prayer of confession. Is it unworthy of a grownup to tell his Father that he is truly sorry

***Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate-Rochester Divinity School.**

for his mistakes? his failures? his sins? Does this induce a mood of despair? No, because the Father with whom we have to do has taken great pains to show us that he is ready and eager to forgive, to restore the right relationship. Forgiven, we then proceed through prayer to take the next step on the road to a better life. (3) We thank God for his mercy and pardon, and we proceed to find through prayer and worshipful meditation what God would have us be and do. The saints of every age spoke of learning what the Will of God was for their lives. We, too, must seek to discover the main outline of the life God desires us to live. In all prayer there is a place for petition. It need not be selfish, asking for things. But through sheer gratitude for what God has done, we ask, "What can I do for you?" As Bishop James A. Pike wrote, "since our outlook is finite and our vision limited, we do not always know what is best for us in the light of our purpose on this earth; namely, to serve God. Therefore, when we pray for particular things we should want our answer to come in terms of what, if we knew more, we really need." Start praying sincerely for light on what kind of conduct you should follow, what kind of ethics you should practice in your business or profession, and you will find out! (4) Next, you will find that "life in the Spirit," life continuously nourished and clarified by prayer, will help plan your life. Five or ten minutes at the beginning of each day help wonderfully to plan your day. Minutes or a longer time spent in planning your life as it should be lived—linked with others, united with some branch of the living vine of Christ which is his church —will give you a new sense of direction and clarify motives as well as goals. A "career woman" who lamented that she was in a rut went to her pastor for counsel. He suggested a program of prayer which included the elements we have mentioned (focusing on God, "making up" with God for sins against his loving purpose, saying "thank you" for our reacceptance by God, asking for light on our life-plan, joining with others to help God realize his design, planning each day). "She tried it for a month. In my own prayers of intercession she came to mind; I called her up and asked how things were going. 'Terrific!' she said. 'I'm *alive.*' And then she added, "My three employees are now friends; I've made up with my former partner, and—if it's not too materialistic to mention—in business I've never had

(turn to next page)

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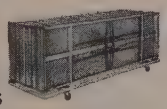

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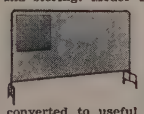

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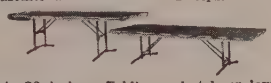

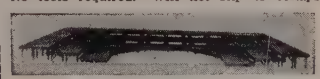

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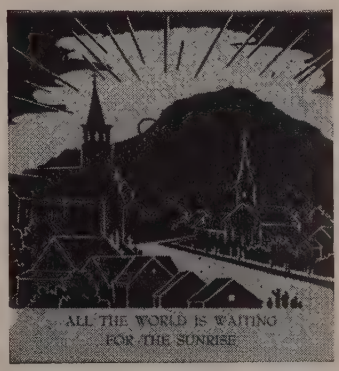

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PRIMING THE PREACHER'S PUMP

(continued from page 53)

it so good.'" (Pike, *The Next Day,* page 112. Doubleday & Company, Inc., New York) (5) Your new beginning in God through prayer—which is faith becoming articulate and dynamic—will be followed by the grace of continuance. He who began a good work in you will complete it. However great the problems of the life ahead, greater far is the Power behind and in us.

II. *The Cross and Personal Victory.* Text: Mark 8:34-37. The late Professor William Manson has pointed out in a posthumously published book (*The Way of the Cross.* Hodder & Stoughton, London) that after the Master calls the disciple to follow him, a new note is struck. He tells his first followers that his destiny is that of the suffering servant. Then, before they have recovered from the shock of this announcement, Jesus tells them that something of the same fate awaits them if they are to be truly his disciples. "If any man will come after me, let him deny himself, and take up his cross, and follow me!" Here are Dr. Manson's three main points in developing this theme: (1) In this clear declaration Jesus shows that the way of the disciples is the way of the cross. As he realized that the cross for him was inevitable, so he sought to convince his followers that as their Master, so would his servants be; they would be faced with a life with a cross at the center of it. They must say "no" to self, too. Then it meant literally sacrificing homes, families, fortunes, security. (2) This saying is universal and timeless in application. It is meant not only for the apostles but for us who profess and call ourselves by his name. "He here plants the Cross between His followers and the generality of mankind, so that the Overcoming of Self becomes the critical issue in the working out of Christian life and destiny." (Manson, *op. cit.* page 58) This means not just renouncing things, certain practices, in Lent or any other time; it means displacement of the ego as the center of living and replacing the self with Christ's life and mind, love and purpose. (3) This principle of the cross, of crucifying the clamorous ego that it may rise into newness of life through Christ and in Christlike concern and help for others, is the central principle of the Christian life. This de-

(turn to page 56)

Peace at Eastertide

J. Harold Gwynne*

He Comes through Shut Doors

After the lapse of seventy-two eventful hours, ten of the Apostles had gathered again in the Upper Room in Jerusalem. A number of other disciples were with them. Peter had evidently told the others of his meeting with the risen Lord. They had accepted his testimony and were saying to one another, "The Lord is risen indeed." At this juncture, the two disciples from Emmaus joined the company and broke the joyful news of His appearing to them.

And at the very moment Jesus stood in their midst with the old familiar greeting upon His lips: "Peace be unto you." He rebuked them for their unbelief and hardness of heart because they had not believed those who had seen Him after He had risen. He convinced them of the reality of His personal presence with them, and opened their minds to a clearer understanding of the Scriptures concerning His predicted sufferings and resurrection from the dead on the third day. The ten Apostles were glad when they saw their risen Lord. Their faith in His resurrection was an accomplished fact.

The double doors to the Upper Room were shut and barred. The disciples feared some outbreak of persecution against themselves at the hands of the Jews, and were huddled together for mutual comfort and protection. Their minds were likewise shut and barred against the evidence of His resurrection. As yet they knew not the Scriptures that He must rise from the dead. But their hearts were not closed against Him. They loved Him still and had not willingly given Him up as their lost Leader. *But their Leader had not given them up at all!* And so He came to them in their need, although the double doors of fear and unbelief were shut against Him.

The living Christ asserts His sovereignty and power in human life despite the fact that the doors of many hearts are closed against Him in opposition and unbelief. He came to Saul of Tarsus when the door of blind prejudice and bitter opposition was fast shut. He confronted the frenzied persecutor on the Damascus road and halted him in his mad course with a blinding vision of His overpowering grace and love. In so doing He converted Saul the persecutor into Paul the great Apostle. He is the inescapable Christ, the moral Ruler of the universe, and men cannot erect any barrier against Him that will thwart His purposes in the world.

The living Christ reveals His compassion and grace in the lives of His people in that He comes when doors are closed in fear and dread of life's adversaries. His friends do close the door against Him when they try to meet life's struggles and temptations without adequate spiritual preparation. They do shut Him out when they refuse to say: "Not my will, but thine, be done." Nevertheless He graciously comes through closed doors and makes His saving presence known to us.

The Easter Gospel assures us of Christ's power to overcome all of life's adversaries and to deliver us out of life's trials. This Gospel will become more real to us when we follow His bidding and open the doors of our hearts to receive Him in abiding fellowship. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

"Even so, came, Lord Jesus."

***This is a chapter from the author's booklet EASTER SUNRISE AND VESPER SERVICES which contains six Easter programs complete with meditations plus pages of Easter prayers, Easter responsive selections, Easter poems, and an Easter litany. Mr. Gwynne is the minister of Grace Presbyterian Church, Lakewood (Cleveland), Ohio. He may be addressed in care of CHURCH MANAGEMENT. The price of the booklet is seventy-five cents.**

EASTER VESPER SERVICE

* * * PEACE AT EVENTIDE * * *

"Peace be unto you"

Prelude—"Easter Melodies" ..... Nordman

Processional Hymn—"Jesus Christ Is Risen Today"

The Invocation, and The Lord's Prayer (in unison)

The Scriptures—Luke 24:36-43; John 20:19-23

The Gloria Patri

1. THE UPPER ROOM
   - a. Hymn—"O Love That Wilt Not Let Me Go"
   - b. Meditation—He Comes through Shut Doors
   - c. Duet—"We Declare unto You Glad Tidings" ..... Huhn
   - d. Poem—"As He Said" ..... Jennie C. Eulette

2. THE MARKS OF IDENTITY
   - a. Hymn—"Low in the Grave He Lay"
   - b. Meditation—He Comes in His Real Personal Presence
   - c. Anthem—"As It Began to Dawn" ..... Martin
   - d. An Easter Litany

3. THE FAMILIAR GREETING
   - a. Hymn—"Dear Lord and Father of Mankind"
   - b. Meditation—He Comes with a Message of Peace
   - c. Antiphonal Anthem—"Alleluia! Today Is Christ Arisen" ..... Gallus-Handl
   - d. Poem—"Let Us Be Glad" ..... Grace Noll Crowell

Worship with Offerings

Offertory—"Easter Idyl" ..... Hopkins

The Doxology and Prayer of Dedication

4. THE DIVINE PURPOSE
   - a. Meditation—He Comes with a Commission to Service
   - b. Anthem—"On Wings of Living Light" ..... Bartlett
   - c. An Easter Evening Prayer
   - d. Hymn—"O Jesus, I Have Promised"

The Benediction and Choral Response

Postlude—"Jubilate Deo" ..... Silver

He Comes in His Real Personal Presence

The ten men who knew Jesus so well could not believe at first that He had actually come back to them in person. They were altogether unprepared to see Him again in bodily form. They were affrighted and thought they beheld a spirit. But Jesus patiently and carefully proceeded to convince them of His personal presence in bodily form, substantial, identical, real. They listened to the familiar accents of His beloved voice which could not possibly be mistaken. They beheld the marks of His wounds on His hands and feet and side.

They saw Him take a piece of broiled fish and eat it before them. They were offered the opportunity of handling His body, of feeling His flesh and bones with their own fingers. They heard once more the matchless message from His lips of remission of sins for all men through the Gospel of His death and resurrection. Their doubts were utterly and completely dissolved. They knew Him to be the same Jesus who had been crucified, and their hearts were filled with gladness and joy in the knowledge that He was alive for evermore.

We cannot fail to note the organic connection between the death of Christ and His resurrection in the various accounts of the Easter Gospel. This is not accidental

(turn to next page)

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PRIMING THE PREACHER'S PUMP

(continued from page 54)

mands our obedience. This Lord demands our life, our soul, our all.

III. *The Three Crosses.* Text: Luke 23:33—"And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left." If the preacher has looked at the Eastertide section in *Resources for Sermon Preparation* (The Westminster Press, 1957), he may have seen the Easter sermon suggestion entitled "Three Resurrections." I am reasonably sure that I owe that idea to Dr. Boynton Merrill, sometime of Newton, Massachusetts, and Columbus, Ohio. If we engaged in tracing sources of ideas homiletically as well as in other fields, we would have an interesting and illuminating experience. Who first thought of preaching on the three crosses on Calvary? I think one famous preacher of the nineteenth century did, and one of the early twentieth century did, also—the latter being the late Dr. William Clow. It is helpful to remind Christians that Christ's cross was not solitary then, nor is it now. Christ's cross in the midst of two other crosses is rich in symbolism. The late Professor Donald M. Baillie in *Out of Nazareth**, the second volume of his collected sermons published since his death, had a sermon on this theme. He was sure that the three crosses provide the answer to the person who revolts against a religion of the cross. (1) The cross on the left hand stands for the sin and shame of mankind. Christianity did not introduce the cross into an otherwise perfectly lovely world. Christianity transfigured the cross already there. Was the victim more sinned against than sinning? What responsibility did society have for his fate? (2) The central cross is the cross of Christ. This cross makes the very word "cross" a new word. This cross makes men think of love, and of God's love, as no other event and no other symbol has done. Why? Because men at their clearest sense that God was there. God was in Christ, making the sacrifice and through it reconciling the world to himself. (3) The third cross is the cross of the penitent thief. He acknowledges his guilt and knows that if execution is the penalty he has earned it. He is profoundly sorry. He is profoundly

*My copy comes from the Saint Andrew Press, Edinburgh, Scotland.

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PEACE AT EASTERTIDE

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nor incidental. It is fundamental. It is God's way of exalting these two great redemptive facts in the history of His Son. The angel said to the women, "I know that ye seek Jesus, who hath been crucified. *He* is not here; for *he* is risen, even as *he* said."

These two great facts were held to be one and inseparable by the risen Lord Himself in His discourse to the disciples of Emmaus. The theme of His discourse was, "Behooved it not the Christ to suffer these things, and to enter into his glory?" To the ten Apostles and their companions in the Upper Room He took pains to show His crucifixion wounds. In like manner, the Apostle Thomas who said he would not believe until he had put his finger into the print of the nails, and his hand into His side was won to faith when the Saviour exhibited to him these identical wounds.

Luke's great declaration in the Introduction to the Book of Acts is that He showed Himself alive to His chosen Apostles "after his passion." There is just one Jesus: the Jesus of Bethlehem, the Jesus of Galilee, the Jesus who died on the Cross, the Jesus who rose again the third day and appeared to His chosen witnesses, the Jesus who ascended into heaven, the Jesus who is coming again. This Jesus was seen, heard, known of His ten Apostles and others on the evening of Easter day in the Upper Room at Jerusalem.

The real, personal presence of Jesus with His disciples after the resurrection illumines and satisfies the hopes of believers with respect to their own resurrection life in glory. The Church has always regarded the resurrection of Jesus as revealing the nature and norm of the resurrection of believers. The risen Redeemer tells us as clearly as truth can make it plain to mortal minds that the whole personality of man, the total characteristics of individuality shall survive the experience of death to be perfected in unending life. Thanks be to God, who giveth us the victory through our Lord Jesus Christ!

He Comes with a Message of Peace

The last word of Jesus' farewell discourse to His disciples in the Upper Room on the night of His betrayal was this: "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." The first word He spoke when He returned to them in the Upper Room was this: "Peace be unto you." It was the characteristic greeting between Jesus and His disciples, but it was infinitely more than this. It was a message of peace in the absolute, perfect, permanent sense.

He gave them His peace to be an abiding possession amidst all of the troubles and tribulations and fears that should come to them during their life in the world. We know what this message of peace did for these disciples. It delivered them from the fear of all of life's adversaries. It delivered them from the fear of death itself. It gave them the incentive, the convinction, and the dynamic which enabled them to go forth as flaming evangelists of the resurrection Gospel.

When Christ comes to His friends through shut doors or through open doors He comes with His Gospel of peace. His known presence is the guarantee of abiding peace. The religion of Jesus is bound to bring peace to all who have it: peace with God, peace with one's soul, peace with one's fellowmen. If our lives are filled with agitation, dismay, and distress, it is a sign of our distance from the Christ of peace. If we have difficulty in living peaceable lives in our relations with others, it is a symptom of the lack of Christ's peace in our hearts.

"Let the peace of Christ dwell in you richly," counsels the Apostle Paul. We must *let* Him come into our hearts. We must *let* Him have His will with us; for as Dante has so beautifully said, "In His will is our peace." Thomas a Kempis in "The Imitation of Christ," has these helpful words: "The humble enjoy continual peace, but in the heart of the proud are envy and frequent indignation." "First keep thyself in peace and then shalt thou be able to make peace among others." To hush all of the voices that produce inner discord, and to silence all of the unsocial attitudes that produce outer conflicts we need to let the peace of God, which passeth all understanding, guard our hearts and our thoughts in Christ Jesus.

Edward H. Bickersteth's famous hymn, "Peace, Perfect Peace," was inspired by the words of Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." It is pointed out that "the gamut of life's adversaries is run in the seven stanzas of this hymn, with peace abiding at the center and overcoming them all. Sin, duties, sorrows, distance, the unknown,

and death itself are met and conquered by that confidence which faith in God bestows."

It is enough: earth's struggles soon shall cease.
And Jesus call us to heaven's perfect peace.

Thus does the Master give peace to His servants in the eventide of their lives as He is about to welcome them into the Palace of Eternal Peace.

He Comes with a Commission to Service

"Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you." The message of peace is connected without a break with the commission to serve. There is no period after peace, but a colon. The call to witness grows out of the experience of reconciling peace with God. Jesus regarded Himself as the true Apostle of God; as the Sent One who came to bring heaven's message of peace on earth, good will among men. The Epistle to the Hebrews speaks to Christ as "the Apostle and High Priest of our confession." In His High Priestly prayer Jesus prayed in the hearing of His disciples, "As thou didst send me into the world, even so sent them I into the world."

This was the commission He laid upon His Apostles when He first met with them after His resurrection, and it was the final commission He laid upon them before He was taken up into heaven. There is one office for God's Apostle and for Christ's Apostles. There is one endowment for the work of the Apostleship, namely, the gift of the Holy Spirit. There is one great task for all who are called to follow Christ, that of evangelizing the world by proclaiming the Gospel of the crucified and risen Son of God. In this work of faithful witnessing the servants of the Gospel are one with the Father, the Son, and the Holy Spirit.

The message of peace and reconciliation has been clearly defined by the Apostle Paul. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

The Lord's great commission, "Go ye," applies to every disciple of Christ. It was first spoken to the eleven Apostles, but the commission laid upon them is laid upon all of the disciples of Jesus. In the very nature of the case, the whole Church must be included. Eleven men in their brief lifetime could not evangelize the whole world. This commission has constituted the marching orders of the Church throughout the nineteen centuries of her history, and will continue to be such until the end of the age.

We know what the message is; we know what our commission is. We need the power of God in and through His Holy Spirit to energize and direct us in His redeeming work. We need to wait upon God in the Upper Room of fellowship with the living Christ. And having caught a vision of His face and heard His word of abiding peace, we must then go forth to tell others who are dead in trespasses and sins the message of reconciliation and peace with God through the atoning death and triumphant resurrection of Christ Jesus the Lord. So shall we and they come to find peace at eventide.

SEX AND PERSONALITY

Sex in human relations in our culture has been hidden behind a conspiracy of silence and blocked by puritanical prudery until there are many miserable tangles in the dark recesses of unconscious repression. There are deep-seated guilt feelings rooted in ignorance and distorted emotional attitudes. There is too much feeling of condemnation because of the identification of sex with sin and evil. What is needed is a better use of intelligence, more adequate understanding from our increasing knowledge, better mental and emotional health derived from a more adequately informed conscience, and a conscience related to a more adequate concept of Christian personality.—W. Clark Ellzey, *Romance in Christian Marriage,* Reflection Books.

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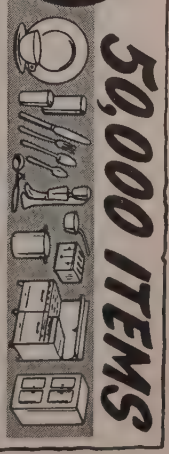

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Housing Deductions for Ministers

Glenn D. Everett

We receive so many inquiries for information contained in the articles on taxation that we have decided to repeat the several in most demand. This month Mr. Everett deals with housing deductions; next month the article will discuss deductions for utilities; in April the subject will be other tax deductions including travel and educational expenses.

The Internal Revenue Service has finally issued a definitive regulation spelling out just how ministers of religion may claim the income tax deduction provided by Congress for housing allowances paid in lieu of furnishing a parsonage.

The regulation, which has been three years in drafting, makes a generous interpretation of the intent of Congress; and there are some members of the clergy who, if they will act before December 31, may stand to get a substained refund on taxes paid in 1955, 1956 and 1957.

Congress incorporated the provision granting tax exemption for ministers' housing allowances in a general act signed by the President August 16, 1954, overhauling the internal revenue system. It was a recognition by Congress of an injustice that affected many ministers of small churches and small denominations whose congregations were unable to furnish them with a parsonage.

For many years, the rental value of a parsonage has been excluded from a minister's gross income for purposes of computing income tax, although members of most other professions have to include the value of housing furnished them in their income.

The theory behind this exemption for the parsonage was that the clergyman, like the fireman at the fire station or the interne at the hospital, was on call twenty-four hours a day, with the parsonage provided for him often right next door to the church so that he would be handy when needed.

It was a manifest inequity to exempt the rental value of a parsonage for one minister while another had to pay rent for his lodgings under identical circumstances. Therefore, Congress agreed to exempt "the rental allowance paid to a minister of religion as part of his compensation to the extent such allowance is used by him to rent or otherwise provide a home."

The clause "or otherwise provide a home" was added by the Senate when it was pointed out that some clergymen own their own homes.

Writing a revenue law is one thing, getting it enforced is another. Internal Revenue had a lot of interpretive regulations to write after the 1954 act and it wasn't until June 11, 1957, that Commissioner Russell C. Harrington was ready to publish the final definitive ruling in the Federal Register on this section (107) of the Act.

Who Is a Minister?

First of all, who is a minister of religion? For purposes of this exemption, the regulation declares that "the rental allowance must be provided as remuneration for services which are ordinarily the duties of a minister of the Gospel."

"Examples of specific services the performance of which will be considered the duties of a minister for purposes of Section 107," the regulation declares, "are the performance of sacerdotal functions, the conduct of religious worship, the administration and maintenance of religious organizations and their integral agencies, and the performance of teaching and administrative duties at theological seminaries."

Also eligible are ministers who are employed by the United States government, states, territories, or other governmental subdivisions "provided the service performed includes such services as are ordinarily the duties of a minister." Specifically excluded, however, are chaplains in the armed forces "whose service is considered to be that of a commissioned officer in his capacity as such, and not as a minister in the exercise of his ministry," Internal Revenue declares. The housing allowances given military chaplains will be computed on the same basis as for other officers.

However, chaplains at all state institutions, Veterans Administration hospitals, and other public hospitals will want to take special note of this section. If they

Mr. Everett is a religious news correspondent in Washington, D. C., and a frequent contributor to religious periodicals. He has won a number of awards for his service in the field of religious journalism.

are now paid a specified annual salary and provide their own housing, they will be well advised to take up with their employing agency without delay the desirability of converting part of that salary to a "housing allowance." A chaplain paying $90 a month rent, for example, would save a minimum of $216 on his Federal income tax bill, while one paying $125 a month rent would save $300, which makes it worthwhile considering.

Ordained ministers who are working for denominational agencies, such as publishing houses, church extension agencies, or pension boards, will find this broad interpretation helpful, as will all those who work for councils of churches or other interdenominational agencies. An exception would be ministers who teach in colleges, unless they are teaching religion or philosophy.

"Home" Defined

Internal Revenue also gives a broad definition of the word "home," specifically extending it to "appurtenances thereto, including a garage." This is meaningful to a minister, for instance, who works for a metropolitan church agency and lives in an apartment house. He can include his garage rent in his housing allowance and deduct it from gross income before computing taxes.

A clergyman who owns his own home would be able to charge off the cost of maintenance and of all utilities, as well as payments he makes on his mortgage.

The interest paid on a mortgage is already deductible under another section of the Internal Revenue code and one tax official interviewed by this writer said this appears to be a case, at the moment, of a perfectly legal "double exemption." The entire mortgage payment can be deducted under the housing allowance exemption and the interest can be deducted on another section of the return—at least, until Internal Revenue can get around to amending the regulation (which is one indication of why Internal Revenue regulations are so complicated the average citizen can't read them). Ministers, however, will probably be concerned by the ethics of taking advantage of this particular provision.

A very significant point about the new regulation is the ease with which part of the salary or stipend of a minister may be declared a "housing allowance." To be eligible for tax deduction the portion claimed for housing expenses has to be paid separately from the salary, but Internal Revenue makes it as simple as possible to do this.

It requires only that the allowance must be "evidenced by official action" of the employing church or "other qualified organization."

"The designation of an amount as a rental allowance may be evidenced in an employment contract, in minutes of or in a resolution by a church or other qualified organization," Internal Revenue declares, "or in its budget, or in any other appropriate instrument evidencing such official action."

The designation is sufficient if it permits part of the compensation to be "identified" as payment of a rental allowance, distinguished from other salary or compensation. In other words, almost anything in the way of official action will be recognized by the tax collector. The rental allowance does not have to be paid by separate check.

Retroactive

The most generous provision of all is that the housing allowance is deductible all the way back to 1954, retroactively, if such an official action is taken prior to January 1, 1958. This is designed to help those ministers who were not familiar with the new amendment when it was adopted in 1954 and who did not know how to comply with it. It also provides equity for those clergymen—not a few in number—who were given erroneous advice by Internal Revenue employees unfamiliar with the new provision. Ministers were sometimes told they could not make a deduction when, in fact, under the new regulation they can.

A specific case in point is a retired minister residing in Pittsburgh, Pennsylvania, who serves a small rural church on a supply basis and owns his own home. He was told he could not deduct the expenses of his home from a "housing allowance" given him by the rural parish. The fact is that he can, and he will be able to go back now and file a claim for a refund of about $100 on his 1954 return.

Those ministers who have not yet had part of their salaries designated as a housing allowance may do so prior to January 1 and will be eligible to claim refunds in taxes paid on 1954, 1955, and 1956 income—refunds which may run as high as $1,000 in individual instances. Clergymen who believe there is any chance they might be eligible—for instance, a clergyman who has a parsonage now but who was serving as an assistant back in 1954 and living in a rented apartment—would be well advised to claim a refund. Internal Revenue can always turn it down, but it will never pay unless a claim is filed. The taxpayer has to look out for himself in these matters.

Internal Revenue agents are under instructions to be fair to taxpayers, and they will be generous in interpreting these new rules, but the taxpayer has to take the initiative in making himself eligible for the benefit.

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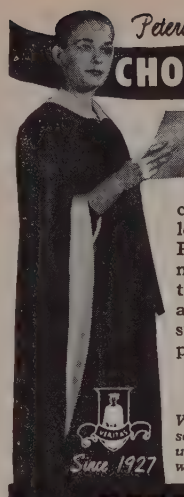

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PRIMING THE PREACHER'S PUMP

(continued from page 56)

changed. Jesus responds to his plea for acceptance with the promise of immediate welcome into God's presence. As our Scottish theologian was quick to point out, this signifies "something the crucified Christ has done with the sin and suffering of men." Light streams from this "radiant cross," not light on the dark problem of evil, but light that saves, calling us to change our minds and way of living and accept God's pardon and begin a new life. What makes this good news now is that what God did then he does now. He condemns the sin, and he calls us to repentance and forgiveness. The man on the central cross calls us. Said St. Athanasius sixteen hundred years ago: "It is only on a cross that a man dies with outstretched hands."

IV. *Victory Parade.* A message for Palm Sunday. Use the gospel narratives of the triumphal entry for scriptural bases of this sermon. (1) It was a strange victory parade. All but the hero of the procession misunderstood its meaning. Jesus knew that he was going into Jerusalem to suffer arrest, trial, judicial murder. He tried to explain this to his disciples. (Mark 8:31; 9:12; 9:30, 31. See also Matthew 17:17-19 and Mark 10:32-45.) But while the disciples completely misunderstood their Master, yet they remained believing. They could not face the cross, but they never doubted Jesus' ultimate victory. Here is the "tragedy of misunderstanding and the magnificence of a loyalty" which could not think of defeat. (2) This parade and its sequel in the upper room were planned by Jesus. (Matthew 21:2; Mark 11:2; Luke 19:30) There was a password agreed upon. It was an invasion of love "according to plan." (3) The victory parade into his nation's capital city was an exhibition of sublime courage on the part of Jesus. Jewish leaders were pledged to "liquidate" this disturber and claimant to Messiahship. (John 11:57) It was uncommonly brave of Jesus because it was done deliberately with knowledge of the price he must pay for doing it. Here is a conscious challenge of evil by incarnate goodness. But it was more than this: It was (4) a deliberate claim to be King. Our Western ideas tend to mislead us. In the East the humble animal chosen for the royal mount was symbolic of kingship. (Matthew 21:5; Zechariah 9:9) As the prophets before him had done, Jesus here employs dramatic action to appeal to the people. (See 1 Kings 11:20-40.) Jeremiah, Christlike soul before Christ, had buried a clean linen girdle by a famous river and had taken it back all soiled to teach that staining was to come to Israel. (Jeremiah 13:1-10) Thus the parade on the first Palm Sunday was a demonstration by Jesus that he deliberately claimed to be the Messiah-King, the divinely appointed deliverer of God's children. (5) As this Holy Week reminds us, this was Jesus' last appeal to the citizens to accept him as their true Lord and King. He was offering himself to their hearts. As more than one of our Protestant New Testament scholars have emphasized, this victory parade was triumphal. It was also an act of high courage, a claim to absolute lordship over human lives, and "a lover's last appeal to the hearts which had refused to respond." Is there not a powerful sermon here for you to make on the courage, the claim, the call of Christ?

V. *The Glory of Now,* or, *"But Now . . ."* A resurrection sermon. Text: 1 Corinthians 15:20—"But now is Christ risen from the dead." "But now," two small words, may be freighted with emotion. For example: "We had hoped that he would save us, but now—." "She seemed to be getting better, but now—." "Peaceful coexistence with Soviet Russia, with Communist China seemed fantastic, but now—." In the scripture you almost hear them said with a catch in the breath. Perhaps they come in the pause between sobs. Relief gives them a crescendo of joy: "Thus it was with us now—we were without hope, and the best seemed at the mercy of the worst—but now!" Consider three instances of the transformations Christ makes registered by the words "but now."

(1) Christ alive in our world through the power of the Holy Spirit changes isolated, individualistic, and lonely persons into members of the divine community. So Peter in his first letter (2:10) speaks as to those "who once were no people, but now are the people of God; who had not obtained mercy, but now have obtained mercy." Hosea 2:1 would seem to be the message of God to the prophet that Peter is recalling. Christ is the fulfilment of the ancient hope here. Gentiles had been excluded from the chosen community. But now they were "in Christ" and have been admitted to and welcomed into God's family. They, too, are people of the covenant.

(2) Christ, risen and victorious, abiding in and among his people—the church—changes darkness into light for all who confide in him and with his help follow him. Said the Apostle Paul: "You were once darkness." We know what that means: the night of separation from God and good people, the night of sin and folly, of despair. "But now are you light in the world." Once, said Paul in another passage, we had been "without God and without hope." "But now in Christ Jesus" we are no longer aliens and strangers. We have a place and a share in the household of God. Christians must believe in the dawn, however long the night; because their own inward darkness has been pierced by the light of truth, of hope, of love, of purpose—in Christ.

(3) Greatest of all "but nows" in our New Testament is that in which the human situation is described as completely and gloriously changed by the resurrection of Christ. Paul can use stark, bold, dark colors in painting the picture of a world ruled by death. He knew, before Sartre or any modern existentialist knew, that for those without Christ's revelation there is "no exit" from life terminated by bodily death. Indeed, for the first followers of Jesus, his death on the cross, his interment in Joseph's tomb deepened the darkness. "If in this life only we have hope in Christ, we are of all men most pitiable." To brave a new life inaugurated by Christ and then to have the one responsible killed and his lifeless body sealed in a sepulcher! Thank God, it is not so. "But now is Christ risen from the dead." All that he means to us we have, not for the years of our human existence but forever.

What if there were no "but now" of mercy? of light? of life eternal? no forgiveness? no true fellowship? no life beyond this life with its poignant separations and apparently final defeats? A British writer, Virginia Woolf, says in her diary published after her death that life is "a little strip of pavement over an abyss." But now! for the believer in Christ it is the highway down which God comes in love and deliverance to meet us, and the highway up which by his grace we move into life in fellowship "exceedingly abundantly above all that we can ask or think." Thanks be to God who gives us the victory through our Lord Jesus Christ.

PARSON'S BOOK-OF-THE-MONTH

Talks with Men by Norris L. Tibbetts, associate minister of The Riverside Church, New York City, is modestly conceived, written, and published. Ninety-six pages contain the forty-five talks which Dr. Tibbetts gave to the men's class of which he has been the highly esteemed teacher for many years. You might have missed this excellent collection of Christian conversations with twentieth century men. It is not large enough in size to be issued by a book club, nor pretentious enough in style or "theologizing" to be recommended by a religious bookstore salesman who thinks you have time only to read Paul Tillich, C. S. Lewis, Barth, and Brunner. The talks are listed under five headings: In Quietness and Confidence, Untrodden Ways, The High Calling, The Importance of the Unexpected, Christian Imperatives. Norris Tibbetts writes as he speaks, with clarity, knowledge, and a contagious Christian faith. Pre-eminently for laymen, it will be suggestive to preachers. Consider a few of the titles: Moving Mountains, Try the Other Side, Crossing New Frontiers, Ready for Trouble, Making a Hard Life Easier, Keep God in Sight, and, A Remedy for Weakness in the Knees. Dr. Tibbetts, like his colleague Dr. McCracken, keeps to the main issues, discusses them with Christian insight, and communicates the truth incisively and convincingly. *Talks with Men* is published by Association Press and costs $2.00.

NOTABLE QUOTES

A seeker after truth once said to Pascal, "If I had your creed, I could live your life," only to be greeted with the swift rejoinder, "If you lived my life, you would have my creed."—Robert Menzies, *Fight the Good Fight.* Quoted by Gerald Kennedy in *A Second Reader's Notebook.* Harper & Brothers, 1959.

* * *

On a placard in a New York subway train is the statement, "When family life stops, delinquency starts." Under other circumstances, the end is also the beginning. The student, reaching commencement, leaves his college days behind to enter the workaday world. Young folk leave their childhood homes and parents say, "The end has come"; but a bride and groom found a home, and they say, "This is the beginning." Death comes, and some say, "Life has

(turn to page 63)

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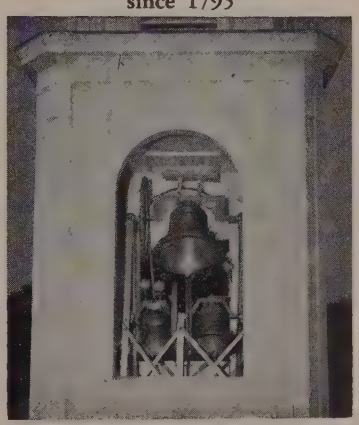

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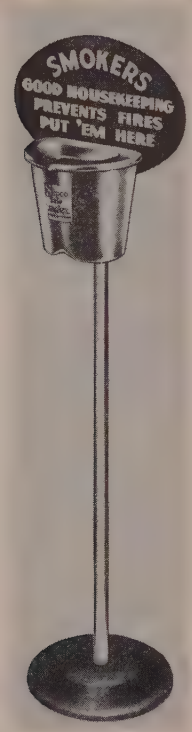

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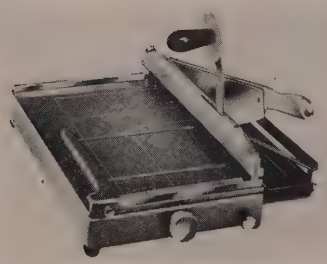

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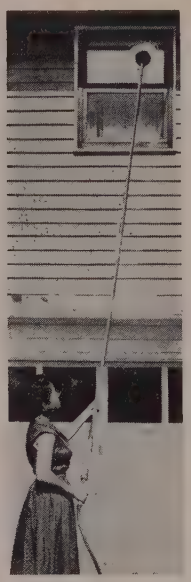

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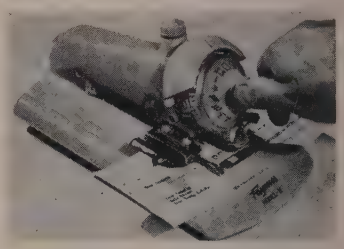

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Bond Equipment Company has introduced its new GEM Post Card Duplicator, a complete printing plant at a modest price. It will print up to 4 1/4 x 5 1/2 inches on any flat surface regardless of the

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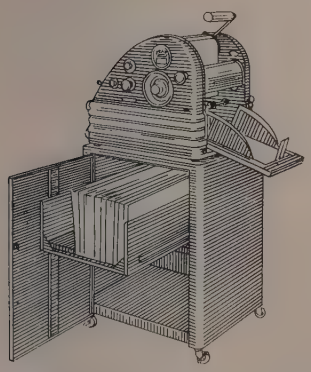

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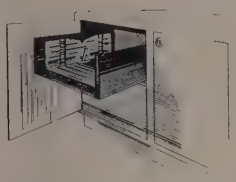

DUAL-PURPOSE CABINETS

Pictured above are the two new dual-purpose cabinets added to the Tempo Stencil Products Line. They are used as duplicator cabinets and for stencil filing or storage. Upon request the manufacturer, Milo Harding Company, will send complete details about measurements, uses, prices, and capacities.

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NEXT TURN TO MARCH ISSUE

The March issue will give you still more ammunition for your Easter Program. Included will be

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PRIMING THE PREACHER'S PUMP

(continued from page 61)

ended," but Christian faith affirms, "Life has begun."—Norris L. Tibbetts, *Talks with Men,* page 95. Association Press. $2.00.

* * *

A gentleman has been defined as one who never puts his feelings before the rights of others or his rights before their feelings. So far, so good. But Christ calls us to study until we understand the feelings of others and to sacrifice until we help others to secure their rights.—Ralph W. Sockman, *Man's First Love,* page 208. Doubleday & Company, Inc. $2.95.

* * *

We may observe that the teaching of our Lord Himself, in which there is no imperfection, is not given us in that cut-and-dried, foolproof, systematic fashion we might have expected or desired. We have only reported sayings, most of them uttered in answer to questions, shaped in some degree by their context. And when we have collected them all we cannot reduce them to a system. He preaches but He does not lecture. He uses paradox, proverb, exaggeration, parable, irony; even (I mean no irreverence) the "wisecrack." He utters maxims which, like popular proverbs, if rigorously taken, may seem to contradict one another. His teaching therefore cannot be grasped by the intellect alone, cannot be "got up" as if it were a "subject." If we try to do that with it, we shall find Him the most elusive of teachers. He hardly ever gave a straight answer to a straight question. He will not be, in the way we want, "pinned down." The attempt is (again, I mean no irreverence) like trying to bottle a sunbeam.—C. S. Lewis, *Reflections on the Psalms,* pages 112, 113. Harcourt, Brace & Company, 1958. $3.50.

JEST FOR THE PARSON

Winter is icumen in,
Loud sing kerchoo.
Bloweth wind and spreadeth germ,
Flieth hat from head askew—
Sing kerchoo!

Winter is icumen in,
Loud sing kerchoo.
Breaketh back with pushing snow,
Freezeth nose while lips go blue—
Snort kerchoo!

Bradford Smith in *Saturday Review*

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VERSES

Charles H. Voss*

Unite My Heart

Unite my heart to fear Thy name
And I shall be made whole;
This be my portion in this life,
This be my final goal.

I cannot ask a greater boon
Than peace and harmony;
A singleness of mind and heart,
A unity with Thee.

What greater joy on earth is there
Than oneness with the Lord?
It is experienced in life
As promised in His word.

What greater joy can Heaven bring,
The ultimate of bliss,—
A oneness of my heart with Thine,—
Lord, give me more of this!

Lowliness of Heart

O master Teacher, sent of God,
Of meek and lowly heart;
Thy meekness and thy lowliness,
Dear Master now impart.

Teach me the art of being meek
Like thee, my gracious Lord;
Who, when reviled by evil men
Yet answered not a word.

Teach me Thy lowliness of heart
And then my heart shall rest,
No matter what my lot shall be,
No matter what the test.

Teach me the meekness of the cross,
Obedient to God's will;
If God shall send a cross or crown,
Teach me Thy meekness still.

*West Palm Beach, Florida.

THE DUSTY CORNERS OF LIFE

(continued from page 44)

In the lives of most of us, the garden gate is open, so Jesus is not knocking there. The hall door is open and Jesus is not knocking there either. It is perhaps the bedroom door that is closed, and that is where Jesus is knocking, or perhaps the door of the study—the room where we dream our ambitions and plan our future. We know each one for himself and herself just where the master is knocking, and we know too just why we have not yet opened to him. But . . . while we can refuse to open . . . he remains the inescapable Christ. Knocking, knocking, knocking, persistently, patiently knocking, he besieges our soul until every door is opened and every area of life is handed over to his control."*

To some this sermon should come as an invitation for the first time to turn to Christ, to yield your self, your will, your life to his control. If you accept that invitation, it will mean your conversion. You will live and work under a new guide and director. To others this message will bring back memories of the conversion experience in their lives from earlier times and be a reminder to keep that experience fresh and alive. To still others who have always been confident members of the family of God it will point to a redeeming work done gradually in their lives. But to one and all it brings the urgent invitation to search the corners of life and see to it that every one of them is converted to Christ, his spirit, and his way.

Hear him saying to you, "One thing thou lackest. . . . Behold I stand at the door, and knock."

***Quoted by permission of Harper & Brothers.**

HOUSING DEDUCTIONS FOR MINISTERS

(continued from page 59)

Restrictions

The new regulation includes one specific restriction, that "expenses for food and servants are not considered to be directly related to providing a home."

With an eye toward the situation of many Negro clergymen in the South who serve small rural parishes and at the same time engage in farming, the regulation provides that where a minister owns or rents a farm or business property that "portion of the rental allowance expended in connection with the farm or business property shall not be excluded from taxation." It will be up to the Internal Revenue collector in the given locality to determine how much he thinks the house is worth, apart from the farm. The cost of renting, buying or maintaining that house can be deducted from the "housing allowance" provided by the congregation.

The legislative history of the act makes it clear that Congress intended it to benefit most those ministers who serve the poorest missions and parishes, earning small salaries and providing their own housing. The amendment does offer worthwhile tax savings to the minister without a parsonage and it is to be hoped that all who are eligible will take advantage of it by January 1, 1958. There is one aspect of the regulation that ministers will want to watch out for, and that is that for any new employment undertaken after January 1, 1958, the housing allowance must be provided in advance of employment. Any minister taking a church or position with a church agency which does not include rent-free use of a parsonage will want to take care that part of his salary is specified to be a housing allowance. For after he takes a position he will not be able to present any retroactive action to the tax collector. It can cost a clergyman $200 or $300 a year in extra taxes to forget that, so it is a good idea for both churches and the clergy to keep it in mind in future employment contracts where there is no parsonage.

FAITH IN FAITH

One current trend in American Protestantism that seems likely to continue and have far-reaching implications for the future is the process of leveling out older distinctions and divisions which we have for so long taken for granted. For a very substantial number of our people neither denominational nor doctrinal differences, which traditionally have served to separate us, exert much influence today. There are others, and they too make up a substantial group, who feel quite differently about this leveling process; and we are fully aware of how the current American interest in religion in general can result in a feeble lowest-common-denominator type of faith in faith—Hugh T. Kerr, *What Divides Protestants Today,* Reflection Books.

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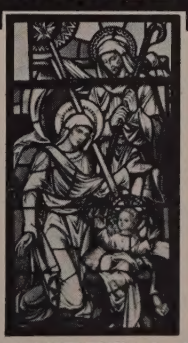

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In a letter from STEPHEN M. KELKER, GETHSEMANE CHURCH, SHERRILL, NEW YORK, he states, "Our campaign goal was $30,000 for the Parish House and $11,983 for the Budget; the results show $31,762 pledged for the Parish House and, with incomplete returns, $11,089 pledged for the Budget. In many cases individuals found themselves challenged and responded to enter into a fuller religious responsibility in the Church."

The goal for ST. LUKE's EPISCOPAL CHURCH, CHARDON, OHIO, was $25,000 from approximately 75 families. John W. Ridder, Missionary in charge, reported "The present achieved amount in pledges is $30,501 from 64 pledge cards. The Analysis and Plan Meeting with Wells helped us determine a canvass date and the resultant choice will move our building program ahead six to nine months over the original thinking."

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